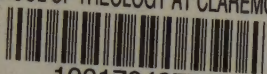


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ET

CUM VERSIONE LATINA ANGLICANAQUE

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QUO IN ADORNANDO,

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UT PROPTER BENEVOLENTIAM IN SE COLLATAM,

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DAT, DICAT, CONSECRAT

EDITOR.

PRÆFATIO.

PENES me codex est Æthiopicus, quodam casu^a comparatus, in quo exarati sunt totus Isaiaë liber; ut in scriptis canonicis legitur, et, qui in publicum nunc prodit, libellus. Subjunguntur calci prioris hæc verba; “Hic absolutus est Isaiaë Vates;” quem posterior sub titulo, “Ascensio Isaiaë” statim excipit. Accedit etiam in eodem Codice Esdræ liber, juxta Vulgati Latini ordinem quartus, qui Æthiopica in versione, prout in Arabica, quam olim Anglice vertit S. Ockley, Professor Cantabrigiensis^b, appellatur primus. Quam quidem versionem aliquo in numero esse habendam non solum inde patet, quod duo prima, duoque postrema capita, ut Arabica, facit missa, et plurima in capite septimo interjicit, sed quod variis etiam in locis optimis lectionibus scatet.

De libello, quem in lucem nunc profero, hic loci idcirco multus esse nolo, quod in eodem argumento

^a Ab J. Smith Bibliopola Londinensi in vico “Drury Lane,” qui eum ex quibus nescivit libris sub hasta divenditis mercatus erat.

^b Vid. Whiston's Primitive Christianity, vol. iv.

mox ^aalibi versabor. Est opusculum cujusdam, fidei Christianæ addicti, plane apocryphum; at proculdubio antiquissimum; si apostolica a sinceritate alienum, tamen apostolica ab ætate non remotum, immo etiam temporum illorum æquale, cum lux Christiana orbi terrarum primum affulgeret. Id quidem tanto in honore semper fuisse videtur apud Æthiopas, ut cum cæteris apocryphis parum aut non omnino abesset, quin haberetur canonicum.

His paucis præmissis, ne longius præfatio excurrat mea, ea, quæ ante oculos, libellum hunc Latine vertens, ponebam, et quæ alia aggressus sum, quam brevissime explicabo.

Cogitanti mihi sæpenumero, quo tandem modo veram Versionis Æthiopicæ formam, et quasi effigiem, accurate exprimerem, hoc ne in dubium quidem visum est vocandum, omni verborum et ornatu et ambitu necesse fore, ut supersederem. Namque concinnitati si consuluissem, me ab eo, quod spectandum esset, proposito aberraturum fuisse persuasissimum habeo. Quid enim ei, qui, quæ scripta obruerit vetustas, ut eruat, elaborat, sanctius esset existimandum, quam, ut, splendore orationis posthabito, omnia simpliciter, adstrictè, et κατὰ πόδα, tametsi humil-

^a Vid. "General Remarks" quæ ad calcem Versionis Anglicanæ annectuntur.

lime, verbum de verbo redderet? Quod si in nonnullis vocabulis, de quibus Lexica prorsus silent, exponendis, et in paucis locutionibus, quæ duræ nobis videntur ac implicitæ, enodandis, minus fuerim feliciter versatus, in iis si leviter offenderim, quis jure me graviter reprehendet? Nemo certe æquus harum rerum arbiter, qui in memoriam revocet, vix adhuc aut ne vix ex incunabilis quidem extractas esse literas Æthiopicas. “Nihil enim est,” ut monet ^aTheod. Petræus, “frequentius, quam hæere, et “nihil proclivius quam labi, in hisce incognitis et “difficilibus linguarum orientalium studiis.” Ego profecto non is sum, qui venditatione quadam et ostentatione tantam mihi tamque miram vim mentis esse insitam confirmem, ut hasce linguas orientales, Æthiopica non excepta, nullo fere tempore, nulloque fere negotio, divino quasi afflatu ediscere possim. Si enim, quantum vellem, tantum ingenio valerem, me mea tamen et studiorum ratio, et earum, quæ in talibus extant difficultates, experientia, ne ad id pervenirem arrogantia, prohiberent.

Sed qualis sit cunque in his facultas mea, et quomodo se cunque res habeat, totus in hoc curam impendi, ut verba auctoris mei quam pressissime se-

^a Judæ Epist. Catholicæ versio Arab. et Æthiop. &c. p. 24.

querer, idque eo consilio, non tantum ut ea fidelius redderem, sed ut ad obscuram linguam quasi fax iis, qui eam expetant, præferretur.

Quod restat, ut, quæ in hoc opusculo continentur, uberrime aperirem, interpretationem adjeci Anglicanam, Latina paulo liberius expressam. Quo etiam in sermone multa de eo, ut diligenter pervestigetur, dignissimo, attamen non plura, quam quibus, ut credo, opus fuerit, disserui. Neque me prohibuit insimulationis, quam parvi facio, partibus studendi metus, ne de ejus usibus cum theologicis tum criticis, pauca, quæ majoris sint momenti, nec forsán intempestiva, interponerem.

R. L.

ዕርገተ፡ ሊሳይያስ፡ ነቢይ፡፡

ASCENSIO ISAIÆ VATIS.

ዕርገተ፡ ሊሳይዎስ፡ ነቢይ፡፡

CAP. I.

1. ወከነ፡ በክረመት፡ ዘጸወ2፡ በመንግሥቱ፡ ለሕዝቅዎስ፡ ነገሠ፡ ይሁዳ፡ ወጸውዎ፡ ለመናሴ፡ ወልድ፡ እስመ፡ ወእቱ፡ በሕቲቱ፡ ሎቱ፡፡

2. ወጸውዎ፡ በቅድመ፡ ሊሳይዎስ፡ ወልድ፡ ለጥጽ፡ ነቢይ፡ ወበቅድመ፡ ሊዮሴብ፡ ወልድ፡ ሊሳይዎስ፡ ከመ፡ ያወፋዮ፡ ቆላተ፡ ጽድቅ፡ ዘለሊሁ፡ ነገሠ፡ ርእዮ፡፡

3. ወኩነኔዎተ፡ ዘለዓለመ፡ ወሠቃዎተ፡ ዘገህነመ፡ ዘመኩናን፡ ዘለዓለመ፡ ወዘመላእክቲሁ፡ ወዘስልጣናቲሁ፡ ወዘኅይላቲሁ፡፡

4. ወቆላተ፡ ሃይማኖቱ፡ ለፋቄር፡ ዘለሊሁ፡ ርእዮ፡ በዓመተ፡ መንግሥቱ፡ በገወር፡ ለዓመተ፡ መንግሥቱ፡ በዳፄሁ፡፡

5. ወመጠወ፡ ቆላተ፡ ጽሑፋነ፡ ዘጸሐፈ፡ ሳመናስ፡ ጸሐፊ፡ ወእለኒ፡ ወሀበ፡ ሊሳይዎስ፡ ወልድ፡ ለጥጽ፡ ወነቢዮተኒ፡ ከመ፡ ይጽሐፈ፡ ወከመ፡ ያንብሩ፡ ኅቤሁ፡ ዘወእቱ፡ በሕቲቱ፡ ነገሠ፡ ርእዮ፡ በእነተ፡ ኩነኔ፡ መላእክቱ፡ ወበእነተ፡ ተጽመስሶቱ፡ ለዝ፡ ዓለመ፡ ወበእነተ፡ ልብሰቶሙ፡ ለቅዱሳን፡ ወጸለቶሙ፡ ወበእነተ፡ ተወልቦሙ፡ ወስደት፡ ወዕርገቱ፡ ለፋቄር፡፡

ASCENSIO ISAIÆ VATIS.

^a CAP. I.

1. ET factum est anno 26 in regno Ezechiaë Regis Jehudæ, ut vocaret Manassem, filium suum, ^b qui ei fuit unicus.

2. Et vocavit illum coram Isaia, filio Amos vatis, coramque Josheb filio Isaia, ut traderet ei verba justitiæ, quæ rex ipse ^c consideraverat.

3. *Nempe, quæ attinent ad* judicia sempiterna, et cruciatus Gehennæ, quæ æternum est territorium, et ejus angelorum, principatuum, et potestatum.

4. Et verba, *quæ attinent ad* fidem Dilecti, et quæ ipse consideraverat in 15 anno regni sui, anno regni, ^d quo ægrotaret.

5. Et scripta ei tradidit, quæ Shemna scriba transcripserat, et quæ ei dederat Isaïas filius Amos, et *alii* vates, ut scriberentur, atque apud illum ^e reponerentur, ea, quæ solus rex consideraverat, de angelorum judicio, et de hujus mundi excidio, et de vestimento sanctorum, exituque eorum, et de mutatione eorum, et expulsionem ascensuque Dilecti.

^a In capita libellum totum, quo facilius citetur, distribui; et quasdam, quæ codici meo sunt solæ, interpunctiones pro versiculis seu commatibus habui.

^b quia.

^c viderat.

^d in morbo suo.

^e manerent.

6. በጽዕመተ: መንግሥቱ: ለሕዝቅያስ: ርእዮ: ሊሳይያስ: ቃላተዝ: ትንቢት: ወመጠወ: ለሊዮሱብ: ወልደ: ወወእቱ: እነዝ: ይሌዝዝ: እነዝ: ይቀውሙ: ሊዮሱብ: ወልደ: ለሊሳይያስ::

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6. Anno 20 regni Ezechiae, Isaias ea vidit ^a vaticinia, ^b quæ narravit filio suo Josheb. Et dum præcipiebat, Josheb Isaiae filius stabat.

7. Et Isaias allocutus est regem Ezechiam, nec solum coram Manasse, dicens, “ *Ut vivus est Deus,* “ *cujus nomen huic mundo non transmissum est, et* “ *ut vivus est Dilectus mei Domini, et ut vivus est* “ *Spiritus, qui per me loquitur, omnia hæc præ-* “ *cepta, hæcque verba negligentur a filio tuo Ma-* “ *nasse, et opere ejus manuum cruciatibus corporis* “ *mei ego* ^c *affligar.*

8. “ Et Samael Malkira ministrabit Manassi, omniaque, quæ exoptet, præstabit, et fiet ille discipulus Berial, ^d me relicto.

9. “ Et multi in Hierosolyma et in Judæa ut ^e a sancta fide desciscant efficiet, et Berial in Manasse habitabit, manibusque ejus ego serra discabor.”

10. Et hoc dictum audiens, Ezechias flevit copiosissime; et vestes suas laceravit, et in caput suum posuit cineres, prociditque super faciem suam.

11. Isaias vero ei dixit; “ Consilium Samaelis de Manasse impletur; in his rebus tibi non gratificabor.”

12. Et Ezechias ^f in animo suo statuit, ut filium suum Manassem interficeret.

^a verba ejus vaticinii.

^b et tradidit.

^c ibo.

^d a me.

^e a fide justitiæ.

^f in corde suo.

13. ወይቤሎ: ሊሳይያስ: ለሕዝቅያስ: አጽርዳ: ፋቁር:
ለመክርክ: ወሳሊኛ: ልብከኒ: ሊይሄሉ: እስመ: አንሰ:
በዝ: ጽውዳ: ተጸዋዕዢ: ወበርከቱ: ለፋቁር: ለነ: እት
ወረከ::

CAP. II.

1. ወኮነ: እመድሳረ: ጥተ: ሕዝቅያስ: ወነግሠ: መ
ናሴ: ሊተዘከረ: ትእዛዛተ: ሕዝቅያስ: ለቡሁ: ለሳ: ረከ
ዐመ: ወሳደረ: ሰማይል: ላዕለ: መናሴ: ወጠግእ: በቱ::

2. ወሳደገ: መናሴ: ተቀኝዮ: ለእግዚአብሔር: ዘእ
ቡሁ: ወተቀኝዮ: ለሳይጠኝ: ወለመላእክቲሁ: ወሉሳይ
ላቲሁ::

3. ወሚጠ: ቤተ: ለቡሁ: እለ: ኮኑ: ቅድመ: ገጽ:
ለሕዝቅያስ: ቆለተ: ጥበብ: ወተቀኝዮ: ለእግዚአብሔር::

4. ወሚጠ: ልበ: መናሴ: ከመ: ይተቀነይ: ለብርያል:
እስመ: መልእክ: ዐመፃ: ዘከልጠነዝ: ዓለመ: ወእቱ:
ብርያል: ዘከመ: መጠነቡዢ: ወወእቱ: ይተፈሳሕ: በ
ሂ ሊያራሳሌመ: ላዕለ: መናሴ: ወይሂይሎ: በእግሳሠ: ወ
በዐመፃ: ዘተዘርእ: በሊያራሳሌመ::

5. ወበዝሐ: ሰገል: ወሠሬይ: ወተጠይሮ: ወእስተቋ
ዳ ሠጥ: ወዝመተ: ወሐዊረ: ብእሲተ: ብእሲ: ወከዳተ: ጸድ
ቋኝ: በእዳ: መናሴ: ወበእዳ: ብለኪራ: ወበእዳ: ጠቢዖ:
ከነኖዊ: ወበእዳ: ዮሐንስ: ዘእመእኖቶ: ወበእዳ: ዘሊ
ቅ: ንዋይ::

13. Sed Isaias dixit Ezechiae; “Dilectus consilium tuum missum fecit, ^a nec, quod tibi in animo est, eveniet, nam ego hac vocatione vocatus sum, “hæreditatemque Dilecti mei ego possidebo.”

CAP. II.

1. Et factum est, post mortem Ezechiae, ut regnaret Manasses. Præcepta patris sui non in memoria tenuit, sed eorum est oblitus. Et Samael in Manasse mansit, eique adhæsit.

2. Et Manasses destitit Deo servire patris sui, atque servivit Satanæ, ejusque angelis, ac potestatibus.

3. Et familiam patris sui pervertit, cui coram Ezechia fuerant verba sapientiæ, et quæ se Deo dederat.

4. Et Manasses cor suum ad serviendum Berial convertit, angelus enim iniquitatis, cui *est* hujus mundi potestas, est Berial, cujus nomen Matanbukus. Atque ille super Hierosolyma propter Manassem lætabatur, et apud eum valebat in *efficienda* secessionem, et in iniquitate, quæ Hierosolymæ disseminata est.

5. Et ars magica multiplicata est, et incantatio, et augurium, et divinatio, et fornicatio, et adulterium, et expulsio sanctorum, per Manassem, et per Belkiram, et per Tabiam Judicem, et per Johannem de Anatot, et per Zalik Nevay.

^a nec animi tui cogitatio erit.

6. ወትራፋተ: ነገር: ነዋ: ጽሑፋን: እሙንቱ: ወስተ: መጽሐፈ: ነገሠተ: ይሁዳ: ወእስራኢል::

7. ወሉሳይያስ: ወልዳ: አጥጽ: ሰባ: ርእሶ: ዐመፃ: ብዙኅ: ዘይተገበር: በሊዮሩሳሌም: ወተቀንዖ: ለሰይጣን: ወዘውዶ: ተግሳሠ: እመሊዮሩሳሌም: ወነበረ: ቤተ: ልሔም: ዘይሁዳ::

ገሊሆ 8. ወበህዋኒ: ሀሎ: ዐመፃ: ብዙኅ: ወተግሂሠ: እመ ቤተ: ልሔም: ነበረ: ወስተ: ዳብር: በመካነ: ገዳም::

9. ወሚኪያስ: ነቢይ: ወአፕንዮ: አረጋዊ: ወሊዮሌል: ወእንባቆም: ወሊዮሴብ: ወልደ: ወብዙኅን: እለ: ያለ መኑ: ዕርገተ: ሰማይ: መሃይመናን: ተግሳሠ: ወነበሩ: ወስተ: ዳብር::

10. ኩሎሙ: ሠቀ: ይተዐጸፈ: ወኩሎሙ: ነቢያት: እሙንቱ: መንተሂ: እንዘ: አልበሙ: መስሌሆሙ: እለ: ዕራቆሙ: እሙንቱ: ወኩሎሙ: ይላሕው: ለሐ: ዐቢዮ: በእንተ: ስሕተተ: እስራኤል::

11. ወእሱ: አልበሙ: ዘይበልፀ: ዘእንበለ: ሐመለ: ገዳም: ይቀነጥሱ: እመእድባር: ወአብሲሎሙ: ይሴሰዩ: መስለ: ሉሳይያስ: ነቢይ: ወነበሩ: ወስተ: አድባር: ወውስተ: አውግር: ክልሌ: ዓመተ: መዋዕል::

12. ወእመድሃረዝ: ሀሊወሙ: ወስተ: ገዳም: ወሀለወ: አሐዱ: ብእሲ: በሰማርያ: ዘስሙ: ብልኪሬ: እመእዝማዴ: ለሰደቅያስ: ወልዳ: ከፍአን: ሐሳፔ: ነቢይ: ዘመንበሩ: በቤተ: ልሔም: ወሕዝቅያስ: ወልዳ: ከፍኒ: ዘ

6. Et *quoad* reliqua *ejus* facta, ecce scripta sunt in libro regni Jehudæ et Hierosolymæ.

7. Et, Isaias filius Amos, cum videret injustitiam magnam, quæ Hierosolymæ faciebatur, et servitatem ejus Satanæ, ejusque protervitatem, ab Hierosolyma secessit, et Bethlehem Jehudæ habitavit.

8. Atque illic etiam magna fuit injustitia, et *ille* ex Bethlehem secedens, super montem habitavit in loco agresti.

9. Et Michaias propheta, et Ananias senex, et Joel et Habbakuk et Josheb filius ejus, et multi qui credebant fideles in cœlum ascensuros esse, secesserunt habitaruntque super montem.

10. Omnes ii cilicio tegebantur, omnesque ii erant vates, nihil penes se habentes, qui nudi erant; omnesque ii lugebant magno luctu propter errorem Israelis.

11. Nec iis erat, quod ederent, præter olera agri *quæ* effodiebant e montibus; et coctio eorum cibum præbuit *iis* cum Isaia vate; habitaruntque super montes, et colles, duos dierum annos.

12. Posthæc fuerunt in campo, et quidam erat Samaritanus cui nomen Belkira, ex stirpe Zedechiæ filii Canaan, mendacis vatis, cujus habitatio fuit in Bethlehem. Et ^a Zedechias filius Canaan erat ^b cog-

^a *Ezechias*. Sic MS. sed proculdubio mendose pro *Zedechias*.

^b *frater*.

ወእቱ: እኑ: አቡሁ: ወበመዋዕለ: አካሉ: ነገሠ: እ
ስራኤል: መሀሮመ: ወእቱ: ለዐዋ: ነቢያት: ዘበዓል: ወ
ወእቱ: ጸፋዎ: ወፀአሎ: ለሚኪያስ: ወልደ: አማደ: ነ
ቢይ::

13. ወወእቱ: ተጽኢለ: እመአካሉ: ወተወደዎ: ሚ
ኪያስ: ውስተ: ጥቅሕ: መስለ: ሰይቆያስ: ነቢይ: ሀለ
ው: መስለ: አከዛዩ: ወልደ: አለሚራመ: በለላአው::

14. ወሌልያስ: ዘእመቱበን: ዘእመገላአድ: ይዌአል:
ለአከዛዩ: ወለሰማርያ: ወወእቱ: ተነበዎ: በእነተ: አከ
ዛዩ: ከመ: በመስከቡ: በዳዌሁ: ይመውት: በሰማርያ:
በእዳ: ልበ: ናስር: ትተውሁበ: እስመ: ቀተለ: ነቢያት: እ
ግዚአብሔር::

15. ወሶበ: ሰመዑ: ነቢያት: ሐሰት: እለ: መስለ:
አከዛዩ: ወልደ: አካሉ: እመዳብረ: ሲዩኤል::

16. ወወእቱ: ሲብኪራ: እኑሁ: ለሰይቆያ: ሰሚዎ
መ: እእመነወ: ለአከዛዩ: ነገሠ: አኑሮን: ወለሚኪ
ያስ: ወለበልኪራ::

CAP. III.

1. ወለበወ: ወርእዎ: መካነ: ሊሳይዎስ: ወዘነቢያት:
ዘእለ: መስሌሁ: እስመ: ወእቱ: ይነብሔር: ዘቤተ: ል
ሔመ: ወተጽመደ: ለመናሴ: ወወእቱ: ይተኔበይ: ሐሰተ:
በሊዋሩሳሌመ: ውበዙኃን: እመሊዋሩሳሌመ: እለ: ሐብ
ሩ: መስሌሁ: ወወእቱሰ: እመሰማርያ: ወእቱ::

natus patris ejus, et in diebus Ahab, regis Israelis, docuit 400 vates Baal, percussitque ille palma, objurgavitque Michaiam filium Amada vatem.

13. Et ille ipse objurgatus est ab Ahab; et Michaias conjectus est in carcerem cum Zedechia vate. Fuerunt cum Akazju filio Almerem ^a....

14. Et Elias Tishbita, qui *fuit* ex Gilead, objurgavit ^bAhaziam, et Samariam, isque vaticinatus est de Ahazia, ut in cubili moriturus esset in Samaria, ex morbo, *qui* ^cper mediam Aquilam *cadenti ei* ^dallatus erat, quoniam trucidaverat vates Domini.

15. Et cum audirent vates mendaces, qui *erant* cum Ahazia filio Ahab ex monte Juel,

16. Et ille Ibkira cognatus Zedechiæ, audientes adduxerunt Ahaziam ut crederet ^eDeo Aguaron, et Michaiam et ^fBelkiram.

CAP. III.

1. Et *Belkira* cognovit, viditque locum Isaïæ, et vatium, qui *erant* cum eo, nam iste ^ghabitabat in regione Bethlehem, adhæsitque Manassi. Et vaticinabatur mendacia in Hierosolyma, multique *erant* ex Hierosolyma, qui cum eo consociati sunt. Is autem ex Samaria fuit.

^a Vid. Not.

^b *Akuzia.*

^c *per cor Aquilæ.* Vid. Not.

^d *datus.*

^e *regi.*

^f Fortasse pro *Ibkiram.*

^g Vid. Not.

2. ወኮነ፡ በዘ፡ መጽእ፡ አለጋር፡ ዘጋር፡ ነገሠ፡ አሰርያ፡
ወዌወዋ፡ ለሰማርያ፡ ወነሠእ፡ ተስዓቲሁ፡ ሕዝብ፡ በዌዋ፡
ወወሰደሙ፡ ወስተ፡ በሐውርተ፡ ሚዶን፡ ወአፋላገ፡ ጠዘን፡፡

3. ዝውእቱ፡ ወረዛ፡ ተኅጥእ፡ ወመጽእ፡ ሊዋሩሳሌም፡
በመዋዕለ፡ ሕዝቅያስ፡ ነገሠ፡ ይሁዳ፡ ወሊሐጊ፡ በፋኖተ፡
አቡሁ፡ ዘሰማርያ፡ እስመ፡ ሕዝቅያስሃ፡ ይፈርህ፡፡

4. ወተጊከበ፡ በመዋዕለ፡ ሕዝቅያስ፡ እነዘ፡ ይተናገር፡
ነገራተ፡ ሀመዳ፡ በሊዋሩሳሌም፡፡

5. ወአስተዋዳይወ፡ ዳቀ፡ ሕዝቅያስ፡ ወተሐጥእ፡ ብ
ሔጊ፡ ቤተ፡ ልሔም፡ ወአእመነ፡፡

6. ወአስተዋዳዎ፡ በልኪራ፡ ለሊሳይስ፡ ወለነቢዎት፡ እ
ለ፡ ምስሌሁ፡ እነዘ፡ ይብል፡ ሊሳይያስ፡ ወእለ፡ ምስሌሁ፡
ይተኔበዩ፡ ላዕለ፡ ሊዋሩሳሌም፡ ወላዕለ፡ አህጉጊ፡ ይሁዳ፡
ከመ፡ ይማስፍ፡ ውብነያምኒ፡ ከመ፡ የሐውር፡ በዌዋ፡ ወ
ላዕሌከኒ፡ እግዚአ፡ ነገሠ፡ ከመ፡ በመልገብት፡ ወበመ
ዋቅሕተ፡ ኅዲን፡ ተሐውር፡፡

7. ወእመኑቱሰ፡ ሐሰተ፡ ይተኔበዩ፡ ለእስራኤል፡ ወይ
ሁዳ፡፡

8. ወለሊሁ፡ ሊሳይያስ፡ ይቤ፡ እሩሊ፡ ፈድፋዳ፡ እመ
ሴ፡ ነቢይ፡፡

9. መሴሰ፡ ይቤ፡ አልበ፡ ብእሲ፡ ዘይረእዎ፡ ለእግዚ
አብሔር፡ ወየሐዩ፡ ወሊሳይያስ፡ ይቤ፡ እነ፡ ርእክወ፡ ለ
እግዚአብሔር፡ ወነዋ፡ ሕያው፡ እነ፡፡

10. ነገሠ፡ አእመርኪ፡ ከመ፡ ነቢዮተ፡ ሐሰተ፡ እ

2. Et factum est, ut ^a Shalmanezzer rex Assyriæ veniret, expugnaretque Samariam, abduceretque novem partes populi in captivitatem, deduceretque eos in provincias Medorum, ^b flumenque magnum Euphratis.

3. Iste juvenis lateret, veniretque Hierosolymam, in diebus Ezechiae regis Judææ, nec ambularet in via patris sui Samaritani, quia Ezechiam timebat.

4. Et repertus est in diebus Ezechiae, sermonem habens impium in Hierosolyma.

5. Et accusavit eum famulus Ezechiae, sed se clam subduxit *in* regionem Bethlehem, fidemque fecit.

6. Et accusavit Belkira Isaiam vatesque, qui *erant* cum illo, dicens, "Isaias iique, qui *sunt* cum illo, " vaticinantur contra Hierosolymam et contra urbes " Jehudæ, ut devastentur, et *contra* Benjaminum, " ut abeat in captivitatem, et contra te, Domine " rex, ut ^c coactu catenisque ferreis moveas.

7. " Sed illi falso vaticinantur in Israelelem et Jehudam.

8. " Ipseque Isaias, inquit, 'Video amplius quam " Moses vates.'

9. " Moses dicit, 'Nemo est, qui videat Deum, et " vivat,' sed Isaias dicit, 'Ego vidi Deum et ecce " vivus ego.'

10. " O Rex igitur cognosce, quod vates menda-

^a *Alagar Zagar.*

^b *flumina Tazon.*

^c *Vid. Not.*

መኝቱ፡ ወለሊዋሩሳሌም፡ ሰይሞ፡ ሰመዖ፡ ወለመላእክ
ተ፡ ይሁዳ፡ ወሊዋሩሳሌም፡ ሕዝብ፡ ገገጥሬ፡ ረሰሞ፡
ወብዙኅ፡ እስተዋደሞ፡ ለሊሳይያስ፡ ወለነቢያት፡ ቢኅብ፡
ምኖሴ፡፡

11. ወነበረ፡ ብርዖል፡ ውስተ፡ ልብ፡ ምኖሴ፡ ወውስተ፡
ልብ፡ መላእክተ፡ ይሁዳ፡ ውብኝያም፡ ወዘሓፅዋኝ፡ ወዘመ
ምክራኝ፡ ንጉሠ፡ ወእዳጥ፡ ፈድፋዳ፡ ነገረ፡ ብልኪራ፡፡

12. ወፈነወ፡ ወእሐዞ፡ ለሊሳይያስ፡፡

13. እስመ፡ ብርዖል፡ በመፃት፡ ሀቢይ፡ ሀሎ፡ ላዕለ፡
ሊሳይያስ፡ እመራእይ፡ ወእመከሲት፡ ዘከሰቶ፡ ለሰማዖል፡
ወከመ፡ በእንቲሊሁ፡ እስተርእዖ፡ ምጽእቱ፡ ለፋቄር፡ እ
መሓብዕ፡ ሰማይ፡ ወተወልጦቶ፡ ወርዳቱ፡ ወራእዩ፡ በዘ፡
ሀለወ፡ ይተወለጥ፡ በራእዖ፡ ሰብእ፡ ወስዳቱ፡ ዘይሰዳድ፡
ወሠቃየተኒ፡ ዘሀሎ፡ ዳቂቀ፡ እስራኤል፡ ይሣቅይወ፡ ወመ
ጽእተ፡ ሀወ፡ እርዳሊሁ፡ ወትመህርተ፡ ወከመኒ፡ ሀለ
ወ፡ ቅድመ፡ ሰንበት፡ በዕፅ፡ ይሰቀል፡ ወመስለ፡ ዕዳወ፡ ገ
በርተ፡ ሀመፃ፡ ይሰቀል፡ ወከመ፡ በመቃብር፡ ይተቀበር፡፡

14. ወሀ፡ ወፀ፡ እሱ፡ ምስሌሁ፡ ይተወቀፈ፡ ቦቱ፡ ወ
ዐቀብተኒ፡ እለ፡ የዐቅቡ፡ መቃብረ፡፡

15. ወርዳተ፡ መልእክ፡ ዘቤተ፡ ከርስተዎኝ፡ እንተ፡ በ
ሰማያት፡ ሀለወት፡ ዘውእቱ፡ በዳኃሬ፡ መዋዕ፡ ወመልእክ፡
ዘመኝፈስ፡ ቅዱስ፡፡

16. ወሚከሌል፡ መልእክ፡ መላእክት፡ ቅዱሳን፡ ከመ፡
በሣልስት፡ ዕለት፡ ያርኑ፡ መቃብሮ፡፡

“ces *sunt* isti; et Hierosolymam *Isaias* Sodom ap-
 “pellavit, et principes Jehudæ Hierosolymæque po-
 “pulum Gomorram fecit.” Et crebro accusavit Isai-
 am et vates apud Manassem.

11. Et habitavit Berial in corde Manassis, atque
 in corde principum Jehudæ et Benjamini, et ^asatel-
 litum et consiliariorum regis. Et placuit ei maxime
 sermo Belkiræ.

12. Et misit apprehenditque Isaiam.

13. Nam Berial ^bvalde iratus fuit adversus Isai-
 am, propter visionem propterque manifestationem,
 qua manifestavit Samaelem, et quia per illum vide-
 batur adventus Dilecti e septimo coelo, et mutatio
 ejus, et descensus ejus, et forma ejus, in quam mu-
 tabitur, *scilicet*, in formam hominis, et rejectio ejus,
 qua rejicietur, et cruciatus, quibus filii Israelis ex-
 cruciabunt eum, et adventus 12 discipulorum ejus,
 doctrinaque, et quod ante sabbatum in ligno sus-
 pendetur, cumque viris auctoribus iniquitatis sus-
 pendetur, et quod in sepulchro sepeliatur.

14. “Et,” *inquit Isaias*, “duodecim qui cum eo,
 “offensionem accipient in eum, et custodes *consti-*
 “*tuentur*, qui custodient sepulchrum.

15. “Et descensio *erit* angeli Ecclesiæ Christia-
 “næ, quæ in coelis existens erit ultimis diebus, et
 “angeli Spiritus Sancti,

16. “Et Michaelis, ^carchangeli, ut in tertio die
 “aperiat ejus sepulchrum.

^a Eunuchorum. ^b in ira magna. ^c angeli angelorum sanctorum.

17. ወውእቱ፡ ፋቱር፡ ነቢሮ፡ ደቦ፡ መታክፊሆመ፡
ለሱራፊል፡ ይወጽእ፡ ወይፊኑ፡ ሰወ፡ ስርዳሊሁ፡፡

18. ወይሚህሩ፡ ኩሎ፡ አሕዘቦ፡ ወኩሎ፡ ልሳነ፡ ለ
ትንሣሴ፡ ፋቱር፡ ወእለ፡ ተአመኑ፡ በመስቀሉ፡ ይድሳኑ፡
ወትንሣሴሁ፡ እመሱብዕ፡ ሰግይ፡ እመህቦ፡ መጽእ፡፡

19. ወከመ፡ ሀለው፡ ብዙኃን፡ እለ፡ ይተአመኑ፡ ቦቱ፡
በመንፈስ፡ ቅዱስ፡ ይተናገሩ፡፡

20. ወብዙሳ፡ ተአመር፡ ወመንክር፡ ይከውን፡ በውነ፡
በውእቱ፡ መዋዕል፡፡

21. ወእመድሳፈ፡ ለቀሪቦቱ፡ ዋዲድ፡ ስርዳሊሁ፡ ት
መህርተ፡ ዘሰ፡ ወ፡ ሐዋርያት፡ ወሃይማኖተ፡ ፋቅሮመ፡
ወንጽሐመ፡፡

22. ወይከውን፡ ወክሕ፡ ብዙሳ፡ ለመጽእቱ፡ ወለቀሪ
ቦቱ፡፡

23. ወበውእቱ፡ መዋዕል፡ ብዙኃን፡ እለ፡ ያፈቅሩ፡ ሢ
መተ፡ እንዘ፡ ዕሩቃን፡ ጥበቦ፡፡

24. ወይከውኑ፡ ብዙኃን፡ ሊቃናት፡ መዐመፃን፡ ወኖ
ሎት፡ ገፋዕተ፡ አባግዖመ፡ ወይከውኑ፡ መሠጠ፡ በኢወ
ኪበቶመ፡ ኖሎት፡ ቅዱሳን፡፡

25. ወይዌልጡ፡ ብዙኃን፡ ክብረ፡ ልብሰቶመ፡ ለቅዱ
ሳን፡ በልብሰተ፡ መፋቅረ፡ ወርቅ፡ ወይከውን፡ ነህኢ፡ ገጽ፡
ብዙሳ፡ በውእቱ፡ መዋዕል፡ ወመፋቅራነ፡ ክብር፡ ዘዝ፡
ዓለመ፡፡

26. ወይከውኑ፡ ሐመይተ፡ ወሐማይዎን፡ ብዙሳ፡ ወ

17. “ Et ille Dilectus, sedens super humeros Seraphim, veniet, mittetque suos 12 Discipulos.

18. “ Et docebunt omnes populos omnesque ^a nationes resurrectionem Dilecti; et qui credunt crucifixioni, salvi fient; et resurrectio ejus *erit* in septimum cœlum, ex quo venerat.

19. “ Et multi, qui credent in eum, per Spiritum Sanctum loquentur.

20. “ Et multa signa miraculaque fient ^b.... in istis diebus.

21. “ Et postea de ejus appropinquatione discipuli ejus missam facient doctrinam 12 Apostolorum, fidemque ^c suam dilectam ac puram.

22. “ Et multa erit contentio de ejus adventu et appropinquatione.

23. “ Et in istis diebus *erunt* multi, qui diligunt officium, carentes sapientia.

24. “ Et erunt multi seniores iniqui, pastoresque oppressores suorum ovium, et erunt rapaces, nec assidue *in suam curam* incumbent pastores sancti ^d.

25. “ Et multi commutabunt ^e honorabilem vestem sanctorum cum veste amatoris auri, et sæpe erit ^f personarum acceptio in istis diebus, et *erunt* amatores honoris hujus mundi.

26. “ Et sæpe erunt calumniæ et calumniatores,

^a linguas.

^b Vid. Not.

^c sui amoris suæque puritatis.

^d Vid. Not.

^e honorem vestis.

^f faciei.

ዕሬቁ: ክብረ: ለቀፊበተ: እግዚእ: ወይትገብስ: መንፈስ:
ቅዱስ: እምብዙኃን::

27. ወሊይሂልው: በወእቱ: መዋዕል: ነቢዎት: ብዙኃን:
ወሊእለ: ይትናገሩ: ጽኑዕተ: እነበለ: ዐ: ዐ: በመካኖት::

28. በእነተ: መንፈስ: ሐሰት: ወዘመተ: ወዘዕሬቁ:
ክብር: ወዘፋቅጊ: ወርቅ: ወዘሀለወት: ትጉን: በእለ: ይ
ትበሀሉ: ለይጉኑ: አግብርቶ: ለዝጉ: ወለእለ: ይትወስ
ፈ: ዝክተ::

29. ወይከውን: በግእከሎሙ: ጸልአ: ዐቢዎ: በኖሎት:
ወበሊቋውንት: በበይናቲሆሙ::

30. እስመ: ቅንአት: ዐቢይ: ይከውን: በድኃፊ: መዋ
ዕል: እስመ: ጉሉ: ዘአፋተወ: በቅድመ: አዕይንቲሁ:
ይትናገር::

31. ወዎጸርዑ: ትንቢተ: ነቢዎት: ዘእለ: እመቅድሚ
ዎ: ወሬእዎትዮኒ: እለ: ዎጸርዑ: ከመ: ጉስዐተ: ልበሙ:
ይትናገሩ::

CAP. IV.

1. ይእዜኒኬ: ሕዝቅዎስ: ወሊዎሐብ: ወልድዎ: እለ:
እግንቱ: መዋዕል: ጽወዓ: ዓለሙ::

2. ወእመድሓጊ: ተፈጸመ: ይወርድ: ብርዖል: መልአ
ክ: ዐቢይ: ነገሠዝ: ዓለሙ: ዘአሐዘ: እመእመ: ነበረ:
ወይወርድ: እመጽኖው: በሬእዎ: ብእሲ: ነገሠ: ዐመዓ:
ቀታሌ: እመ: ዝወእቱ: ነገሠ: ዝንቱ: ዓለሙ::

“ et vacui honore appropinquationis Domini, et Spiritus Sanctus discedet ■ multis.

27. “ Nec erunt in istis diebus multi vates, nec
“ ii, qui loquentur res confirmatas, præter ^a paucos
“ in *variis* locis;

28. “ Propter spiritum ^b mentiendi, et fornicandi,
“ et qui inanis *est* honore, quique avidus auri, quique
“ existit in iis, qui dicunt, ‘Fiatis servi hujus,
“ eorumque, qui recipient hoc.’

29. “ Et erit in mediis iis magnum odium, *videlicet*,
“ apud pastores et apud seniores ^c alios in alios.

30. “ Nam magna invidia erit in ultimis diebus;
“ quisque enim, quod ad cupiditatem impellet ante
“ oculos, *de eo* loquetur.

31. “ Et negligent vaticinia vatum, qui *fuerunt*
“ ante me, visionesque meas negligent, ut ebullitionem ^d
“ animorum suorum proferant.

CAP. IV.

1. “ ^e Hæc, igitur, O Ezekias, et Josheb mi fili,
“ eorum, quos isti dies vocaverint, *erit* ætas.

2. “ Et postquam elapsa erit, descendet Berial,
“ magnus angelus, Rex hujus mundi, quem possedit
“ a tempore *primæ* collocationis; et descendet ■ suo
“ firmamento, sub specie hominis, ^f regis impii, interfectoris
“ suæ matris, nempe, regis hujus mundi.

^a unum, unum. ^b mendacii et fornicationis. ^c inter semet-
ipsos. ^d cordis sui. ■ nunc. ^f regis iniquitatis.

3. ወተክል፡ ዘተከሉ፡ ሀ፡ ወፀ፡ ሐዋርያተ፡ ፋቄር፡ ይሰድድ፡ እመገወፀ፡ በእዳ፡ ይተወሀብ፡፡

4. ዝመልእክ፡ ብርያል፡ ዝክቱ፡ ንጉሠ፡ ይመጽእ፡ ወ ይመጽእ፡ መስሌሁ፡ ኩሉ፡ ኃይላተ፡ ዘዝ፡ ዓለመ፡ ወይሰመዕወ፡ በኩሉ፡ ዘፈቀደ፡፡

5. ወበቋሉ፡ ይሠርቅ፡ ፀሐይ፡ በሌሊት፡ ወወርሓኒ፡ ይገብር፡ ከመ፡ በስድስቱ፡ ሰዓት፡ ይስተርእ፡፡

6. ወኩሎ፡ ዘፈቀደ፡ ይገብር፡ በዓለመ፡ ይገብር፡ ወ ይተናገር፡ በኃብ፡ ፋቄር፡ ወይብል፡ እነ፡ ወእቱ፡ እግዚአብሔር፡ ወእመቅድሚያ፡ ሊሀሎ፡ ወሊመኑሂ፡፡

7. ወየእመነወ፡ ኩሉ፡ ሰብእ፡ በዓለመ፡፡

8. ወይሠወዑ፡ ሎቱ፡ ወይተቀነዩ፡ ሎቱ፡ እነዝ፡ ይብሉ፡ ዝወእቱ፡ እግዚአብሔር፡ ወዘእነበሌሁ፡ አልበ፡ በዕድ፡፡

9. ወመብዝሕቶሙ፡ ለእለ፡ ኃብሩ፡ ከመ፡ ይተወከፋወ፡ ለፋቄር፡ ይመይጥ፡ ድሓሪሁ፡፡

10. ወይከወነ፡ ኃይለ፡ መንክራቲሁ፡ በበ፡ አህር፡ ወ በሐወርት፡፡

11. ወየቀውመ፡ እመሳሎ፡ ቅድመ፡ ገጹ፡ በኩሉ፡ አህጉር፡፡

12. ወይእሓዝ፡ ሠለስተ፡ ዓመተ፡ ወሰብዐተ፡ ወርሓ፡ ወመዋዕል፡ ፳ወ፡፡

13. ወብዙኃነ፡ መሃይመኖነ፡ ወቅዱሳነ፡ ሰበ፡ ርእዩ፡ ዘእመነቱ፡ ይሴፈው፡ ዘተሰቅለ፡ ሊዋሰስ፡ እግዚእ፡ ክርስ

3. “ Et plantam, quam plantaverunt 12 Apostoli
“ Dilecti, divellet ex duodecim; in illius manum
“ tradetur.

4. “ Angelus ille Berial, iste rex veniet, cumque
“ eo venient omnes potestates hujus mundi, et ser-
“ vient ei in omnibus, quæ voluerit.

5. “ Et ejus voce exorietur sol noctu, atque is effi-
“ ciet ut luna sexta hora appareat.

6. “ Et omnia, quæ voluerit facere in mundo, fa-
“ ciet, et compellabit Dilectum, dicetque, ‘ Ego sum
“ Deus, et ante me non fuit, non aliquis.’

7. “ Et in eum credet unusquisque homo in
“ mundo.

8. “ Et ei sacrificabunt eique subservient, dicen-
“ tes, illum esse Deum, præterque illum esse nul-
“ lum.

9. “ Et multi eorum, qui consociati fuerant, ut
“ susciperent Dilectum, convertent se ad eum.

10. “ Et potestas prodigiorum ejus erit in singu-
“ lis urbibus et regionibus.

11. “ Et eriget suum simulacrum ante faciem
“ suam in omnibus urbibus.

12. “ Et dominabitur tres annos, septemque men-
“ ses, diesque 27.

13. “ Et cum multi fideles sanctique viderint il-
“ lum, quem expectabunt, illum, qui suspensus fue-

ቶስ፡ ድህረ፡ ርእክወ፡ ለነ፡ ሉሳይያስ፡ ለዘ፡ ተሰቅለ፡ ወ
 ዐርገ፡ ወእለሂ፡ የእመኑ፡ ቦቱ፡ ሳዳጣን፡ እመውስቱቶ
 ሙ፡ በውእቱ፡ መዋዕል፡ ይተርፈ፡ ሎቱ፡ አግብርቱ፡ እንዘ፡
 ይጐቹ፡ እመገዳመ፡ ውስተ፡ ገዳመ፡ እንዘ፡ ይጽኑሉ፡ መ
 ጽእቶ፡፡

14. ወእመድህረሰ፡ ገዖ፡ ወሀ፡ ወክልኤ፡ መዋዕል፡ ይ
 መጽእ፡ እግዚእ፡ መስለ፡ መለእክቲሁ፡ ወመስለ፡ ሂይ
 ላተ፡ ቅዱሳን፡ እመሰብሳብ፡ ሰማይ፡ መስለ፡ ስብሐተ፡ ሰብ
 ሳ፡ ሰማይ፡ ወይስሕብ፡ ብርሃኑ፡ ውስተ፡ ገሃነመ፡ ውሃ
 ይላቲሁ፡፡

15. ወዋዕረፍሙ፡ ለእለ፡ ይገክበሙ፡ በሠጋ፡ በውስ
 ተዝ፡ ዓለመ፡ ለመመለኪያነ፡ ሠናይ፡ ወፀሐይሰ፡ ይቶ
 ኃፈር፡፡

16. ወኩሎሙ፡ እለ፡ በእንተ፡ ሃይማኖቱ፡ እለ፡ ረገመ
 ወ፡ እብርሃኑ፡ ወላነገሠቱ፡ ወቅዱሳንሰ፡ መስለ፡ እግ
 ዚእ፡ ይመጽኡ፡ መስለ፡ አልባሲሆሙ፡ ዘለዕለ፡ ይነብር፡
 ውስተ፡ ሰብሳብ፡ ሰማይ፡ መስለ፡ እግዚእ፡ ይመጽኡ፡ እለ፡
 መንፈሰሙ፡ ልቡሳን፡ እሙንቱ፡ ይወርዱ፡ ወይሄልው፡ ው
 ስተ፡ ዓለመ፡ ወይጽኑሙ፡ ለእለ፡ በሠጋ፡ ተገክቡ፡ መ
 ስለ፡ ቅዱሳን፡ በልብስቶሙ፡ ለቅዱሳን፡ ወይተለእከሙ፡
 እግዚእ፡ ለእለ፡ ዐቁቡ፡ በውስተዝ፡ ዓለመ፡፡

17. ወእመድህረዝ፡ ይተመዋጡ፡ ውስተ፡ አልባሲሆ
 ሙ፡ ለዕለ፡ ወይተሃዳገ፡ ሠጋሆሙ፡ ውስተ፡ ዓለመ፡፡

18. አጫሃ፡ ቃሉ፡ ለፍቁር፡ ይጌሠጽ፡ በመዓት፡ ለዝ፡

“ rit, Jesum Dominum Christum, postquam ego
“ Isaias illum viderim, qui suspensus fuerit et as-
“ cenderit, tum ex iis, qui in eum credent, pauci in
“ istis diebus relinquentur ei, dum ejus servi fugient
“ a deserto in desertum, præstolantes ejus adventui.

14. “ Et post 332 dies Dominus veniet cum suis
“ angelis, cumque potestatibus sanctis, e septimo
“ cœlo, splendore septimi cœli, et trahet Berial in
“ Gehennam, ac ejus potestates.

15. “ Et quietem dabit iis, qui reperientur ^a vivi
“ in hoc mundo, bonis *Dei* cultoribus, et sol eru-
“ bescet.

16. “ Et ii omnes, qui propter fidem in illo exe-
“ crati fuerint Berial ejusque regnum, et sancti cum
“ Domino venient; vestibus suis, quibus supra se-
“ debunt in septimo cœlo, cum Domino venient;
“ ii, quorum spiritus *erunt* vestiti, descendant et
“ erunt in mundo. Et confirmabit eos, qui in carne
“ cum sanctis reperti fuerint vestibus sanctorum,
“ et Dominus ministrabit iis, qui excubaverint in
“ hoc mundo.

17. “ Et postea convertentur ad suas vestes su-
“ pernas, et relinquent suam carnem in mundo.

18. “ Tunc vox Dilecti increpabit ^b iracunde hoc

^a in carne.

^b in ira.

ሰማይ: ወለዝ: ዮብስ:: ወለአድባርኒ: ወለአውግርኒ: ወ
ለአህፕርኒ: ወለቢድውኒ: ወለዕውኒ: ወለመልአከ: ፀሐ
ይ: ወለወርሳ: ወለኩልሂ: በኀብ: እስተርአዮ: ወእግሀዳ:
ብርያል: በውስተዝ: ዓለመ: ወይከውኑ: ትኒህሌ: ወኩ
ነኒ: በውስቱቶመ: በዝኩ: መዋዕል: ወፋቁር: ያዐርግ:
እሳተ: እመኒሁ: ወይበልዕ: ኩሎ: ረሰዓነ: ወይከውኑ:
ከመዘ: ሊተፈጥሩ::

19. ወትራፋተ: ነገረ: ራእይ: ጽሑፋን: እመኑቱ: ው
ስተ: ራእዮ: ባቢሎን::

20. ወትራፋተ: ራእዮ: እግዚእ: ነዋ: ጽሑፋን: እመ
ኑቱ: በመሳልዮት: በቋላትዮ: በዘ: ጽሑፋ: ውስተ: መጽ
ሐፋ: ዘገሃዳ: ተነቢይኩ::

21. ወርዳቶኒ: ለፋቁር: ውስተ: ሲኦል: ነዋ: ጽሑፋን:
እመኑቱ: ውስተ: መመተርተ: በዘ: ይብል: እግዚእ:
ነዋ: ይሌቡ: ወልድዮ: ወኩሉ: ዝንቱ: ነዋ: ጽሑፋን:
ውስተ: መዘመርት: በመሳለዮት: ዳዊት: ወልዳ: እሳይ:
ወበመሳለዮት: ሰሎሞን: ወልድ: ወበነገራተ: ቶሪ: ወሌ
ታን: እስራኤላዊ: ወበነገራተ: ለሳፋ: ወውስተ: ትራፋተ:
መዘመርትኒ: ዘመልአከ: መንፈስ: አነበበ::

22. ወውስተ: እለ: አልበሙ: ከመ: ጽመ: ወውስተ:
ነገራተ: አጥጽ: አቡዮ: ወሆሴዕ: ነቢይ: ወዘሚኪያስ:
ወዘሊዮሌል: ወዘናሖመ: ወዘዮኖስ: ወዘእብድዩ: ወዘእ
ንባቆመ: ወዘሐጌ: ወዘሰፎንያስ: ወዘዘከርያስ: ወዘመ
ልኪያስ: ወበነገራተ: ዮሴፋ: ጸድቅ: ወበነገራተ: ዳንኤል::

“ cœlum, hancque ^a terram, et montes, et colles, et
 “ urbes et deserta, et septentrionem, et angelum so-
 “ lis, et lunam, et omnia, ubi Berial apparuerit, at-
 “ que manifestum se fecerit, in hoc mundo. Et re-
 “ surrectio erit, judiciumque inter illos in istis die-
 “ bus; et Dilectus efficiet, ut ascendat ignis ab ipso,
 “ consumatque omnes scelestos, et erunt, tanquam
 “ si non fuissent creati.

19. “ Et reliquiæ narrationis visionis scriptæ sunt
 “ in visione Babylonis.

20. “ Et reliquiæ visionis meæ Domini, ecce, scrip-
 “ tæ sunt ^b parabolice in meis verbis, in quibus *est*
 “ scripta in libro ^c publicorum vaticiniorum meorum.

21. “ Et *quæ attinent ad* descensum Dilecti in
 “ infernos, ecce, scripta sunt in sectione ^d, in qua di-
 “ cit Dominus, ‘En Filius meus sapientia erit præ-
 “ ditus:’ et hæc omnia, ecce, *sunt* scripta in Psalmis,
 “ in Proverbiis Davidis filii Jesse, et in Proverbiis
 “ Salomonis ejus filii, et in verbis Koreh, Etanque
 “ Israelitæ, et in verbis Asaph, et in reliquis Psal-
 “ mis, quos angelus Spiritus dictavit.

22. “ Et in *verbis* eorum, quorum nomina non
 “ *sunt* occulta, et in verbis Amos, mei patris, et
 “ Micaïæ, et Joelis, et Nahum, et Jonæ, et Obadiæ,
 “ et Habbakuk, et Haggai, et Sephaniæ, et Zecha-
 “ riæ, et Malachiæ, et in verbis Josephi justi, et in
 “ verbis Danielis.”

^a ariditatem.
lice vaticinatus sum.

^b in parabolis vel proverbiis.
^d Vid. Not.

^c quem pub-

CAP. V.

1. በእነተ: እሳነቱ: እነከ: ፊእያተ: ተመዐ: ብርያል: ላዐለ: ሊሳይያስ: ወነበረ: ወስተ: ልበ: መናሴ: ወወሠ ሮ: ለሊሳይያስ: በጥሠርተ: ዕፀ::

2. ወሊሳይያስ: እነዘ: ይተወሠር: ቆመ: መስተዋድዖ: ብልኪራ: ወነቢዖተ: ሐሰተ: ኩሎመ: ቆመ: እነዘ: ይስሕቁ: ወይተፌሠሐ፡ ላዕለ: ሊሳይያስ::

3. ወበልኪራ: በመኪመቤኩስ: ቆመ: ቅድመ: ሊሳይያስ: እነዘ: ይስሕቁ: ያክጥስሱ::

4. ወይቢ: ብልዖር: ለሊሳይያስ: በል: ሐሰውኹ: ኩሎ: ዘተናገርኩ: ወፋናዊሁኒ: ለመናሴ: ሠናይት: ወርቱ ዓት: እማነቱ::

5. ወፋናዊሁዊሁኒ: ለበልኪራ: ሠናይት: ወእቱ: ወዘእለ: መስሌሁ

6. ወዘነተ: ይቤሎ: ሰበ: አሐዘ: ይተወሠር::

7. ወሊሳይያስ: ሀሎ: በፊእዖ: እግዚእ: ወክሱታት: ሐዕይነቲሁ: ወይረእዖመ::

8. ወሚልኪራስ: ዘነተ: ተናገሮ: ለሊሳይያስ: በል: ዘእብለከ: ወእመይጥ: ልበመ: ወእጌብሮ: ለመናሴ: ወለመናሴ: ወለመላእክተ: ይሁዳ: ወለሕዝብ: ወለኩላ: ለዖሩሐሌመ: ሊዖሩሐልመ: ከመ: ይስግዱ: ለከ::

9. ወእውሠእ: ሊሳይያስ: ወይቤ: እመሐ: እመሓቤዮት: ወጊዝ: ዝወእቱ: በብህሎ: እነተ: ወኩሎ: ሓይላቲከ: ወኩሎ: ቤትከ::

CAP. V.

1. Itaque propter has visiones Berial fuit valde iratus Isaiaë, et possedit cor Manassis, et dissecuit Isaiam serra lignea.

2. Et dum Isaias serra dissecabatur, Belkira stetit eum accusans, omnesque mendaces vates steterunt, deridentes et lætitia permoti de Isaia.

3. Et Belkira *et* Bamkembekus steterunt ante Isaiam, deridentes, *et* objurgantes.

4. Et Beliar inquit Isaiaë, "Dic, mentitus sum omnibus, quæ sum locutus; et viæ Manassis bonæ rectæque sunt.

5. "Et viæ Belkiræ sunt bonæ, eorumque, qui *sunt* cum eo."

6. Et hoc inquit ei, ^a cum inciperet actus eum serra dissecandi.

7. Et Isaias fuit in visione Domini, oculique ejus erant aperti, et eos videbat.

8. Et Milkiras hæc inquit Isaiaë; "Dic, quod tibi dicam, et vertam cor eorum, et faciam Manassem, et Manassem, et principes Jehudæ, populumque, totamque Hierosolymam, Hierosolymam, ut te colant."

9. Et respondit Isaias, dixitque, "Anne apud me maledictus es, nempe, in loquendo, tu, omnesque tuæ potestates, totaque tua domus?

^a cum inciperet serra dissecari.

10. እስመ፡ አልብስ፡ ፈድፋድ፡ ዘተነሠእ፡ እግእሱ፡
ሠጋዖ፡

11. ወአሐዝወ፡ ወወሠርወ፡ ለሌሳይያስ፡ ወልደ፡ አ
ጥጽ፡ በጥሠርተ፡ ዕፅ፡

12. ወመናሴ፡ ወመላኪራ፡ ወነቢዖተ፡ ሐሰት፡ ወመላ
እክተ፡ ወሕዝብ፡ ወኲሉ፡ ቆመ፡ እነዝ፡ ይረእዩ፡

13. ወለነቢዖተ፡ እለ፡ መስሌሁ፡ ይቤ፡ ዘእንበለ፡ ይ
ትወሠር፡ ሐሩ፡ ብሔረ፡ ጤሮስ፡ ወሲደኛ፡ እስመ፡ ሊተ፡
ለባሕቲትዮ፡ ቶስሐ፡ እግዚእብሔር፡ ጽዋዐ፡

14. ወሌሳይያስ፡ እነዝ፡ ይትወሠር፡ ሊጸርሐ ወሊበ
ከዮ፡ አላ፡ አፈሁ፡ ይትናገር፡ ለመንፈስ፡ ቅዱስ፡ እስከ፡ ተ
ወሠረ፡ ለክልሌ፡

15. ዘነተ፡ ገብረ፡ ብርዖል፡ ለሌሳይያስ፡ በእዳ፡ በል
ኪራ፡ ወበእዳ፡ መናሴ፡ እስመ፡ ሀሎ፡ ሰማዖል፡ በዐቢይ፡
መዓት፡ ላዕለ፡ ሌሳይያስ፡ እመዋዕለ፡ ሕይቅያስ፡ ነጉሠ፡
ይሁዳ፡ በእነተ፡ ነገራት፡ ዘርእዮ፡ በእነተ፡ ፋቁር፡

16. ወበእነተ፡ ኅዱለ፡ ሰማይል፡ ዘርእዮ፡ በእግዚእ፡
እነዝ፡ ዓዲ፡ ይነግሠ፡ ሕዝቅያስ፡ አቡሁ፡ ወገብረ፡ በከ
መ፡ ፈቋዴ፡ ለሰይጣን፡



10. " Nam plus tibi non est, quod abripias, cute
" mei corporis."

11. Et apprehenderunt et serra dissecuerunt Isai-
am, filium Amos, serra lignea.

12. Et Manasses et Melakira et vates mendaces,
et principes, et populus et universi steterunt aspici-
entes.

13. Et inquit vatibus, qui cum eo, priusquam
serra dissecaretur; " Abite ad regionem Tyri, Sido-
" nisque, quoniam mihi soli Dominus temperavit
" poculum."

14. Et Isaias, dum serra dissecabatur, nec vocife-
ravit, nec flevit, sed ejus os colloquebatur cum Spi-
ritu Sancto, donec serra medio in *corpore* disseca-
batur.

15. Hoc fecit Berial Isaiaë, per Belkira, perque
Manassem, quoniam Samael valde iratus fuit Isaiaë,
ex diebus Ezechiaë, regis Jehudæ, propter visionem,
quam vidit, de Dilecto;

16. Et propter perditionem Samaelis, quam vidit
in *visione* domini, dum adhuc Ezechias ^a pater Ma-
nassis regnabat. Et facinus *fuit* secundum volunta-
tem Satanæ.

^a pater ejus.

CAP. VI.

ወራኢይስ፡ ዘርእዮ፡ ሊሳይያስ፡ ወልደ፡ ሐጥጽ፡ በዓመተ፡
 ጸ፡ መንግሥቱ፡ ለሕዝቅያስ፡ ነገሠ፡ ይሁዳ፡

1. ወመጽእ፡ ሊሳይያስ፡ ወልደ፡ ሐጥጽ፡ ወሊዮስብ፡
 ወልደ፡ ሊሳይያስ፡ ኀበ፡ ሕዝቅያስ፡ ሊዋረሳሌሙ፡ እመገ
 ሊላ፡

2. ወነበረ፡ ደበ፡ ዐራተ፡ ነገሠ፡ ወመነበረ፡ እመጽ
 አ፡ ሎቱ፡ ወሊፈቀደ፡ ይነበር፡

3. ወሐበ፡ ሐሐዘ፡ ሊሳይስ፡ ይትናገር፡ መስለ፡ ሕዝቅ
 ያስ፡ ነገሠ፡ ነገረ፡ ሃይማኖት፡ ወጽድቅ፡ ወኩሎሙ፡ መ
 ላእስተ፡ እስራኤል፡ ይነበሩ፡ ወሳፅዋን፡ ወመመክራነ፡ ነገ
 ሠ፡ ወሀለው፡ ሃየ፡ ሣ፡ ነቢያት፡ ወወሎደ፡ ነቢያት፡ መ
 ጽእ፡ እመአድያመ፡ ወእመአድያመ፡ ወእመአሕቁል፡
 ሐቤ፡ ሐመሙ፡ ከመ፡ ሊሳይያስ፡ ይመጽእ፡ እመገሊላ፡ ኀ
 በ፡ ሕዝቅያስ፡

4. ወመጽእ፡ ከመ፡ ያእመሳወ፡ ወከመ፡ ይስመሙ፡
 ነገራቶ፡

5. ወከመ፡ ያነብር፡ እዴሁ፡ ላዕሌሆሙ፡ ወከመ፡ ይ
 ትነበዩ፡ ወከመ፡ ይስማዕ፡ ትነቢቶሙ፡ ወኩሎሙ፡ ሀለ
 ው፡ ቅድመ፡ ሊሳይያስ፡

6. ወሐበ፡ ተናገረ፡ ሊሳይያስ፡ መስለ፡ ሕዝቅያስ፡ ነገ

CAP. VI.

Et Visio, quam Isaias filius Amos vidit in xx. anno regni Ezechiaë Regis Jehudæ.

1. Et Isaias filius Amos venit, et Joshab filius Isaiæ, ad Ezechiam Hierosolymam a Galilea.

2. Et Rex sedit in lectum, et thronum ei attulerunt, sed noluit sedere.

3. Et cum Isaias cœpit colloqui cum Ezechia rege ^a de fide et justitia, ^b omnes principes Israelis sedebant, et eunuchi, et consilarii regis; ibique erant 30 vates, et filii vatum venerunt ^c ex singulis locis finitimis, atque ex campis, illico *cum* audirent quod Isaias veniebat a Galilea ad Ezechiam.

4. Et venerunt, ut salutarent eum, utque audirent ejus verba;

5. Et ut manus ejus maneret super illos, et ut vaticinarentur, et ut audiret eorum vaticinia, omnesque fuerunt coram Isaia.

6. Et dum Isaias colloquebatur cum Ezechia de

^a verba fidei, et justitiæ.
et ex locis finitimis.

^b et omnes.

^c ex locis finitimis,

ሬተ: ጽድቅ: ወሃይማኖት: ወሐምሁ: ኩሎሙ: ለኖላት:
 ዘእርሐው: ወለቃለ: መነፈስ::

7. ወጽወዐ: ነገሠ: ነቢያተ: ኩሎሙ: ወኩሎሙ:
 ሕዝብ: ዘተረክበ: በህዖ: ወመጽሕ: ወሚክዎስ: ወእኖን
 ዎስ: አረጋይ: ወሊዮሌል: ወሊዮስብ: ይነብር: በዋግኑ::

8. ወኮነ: ሰቤ: ሰምሁ: ኩሎሙ: ሰገዱ: ለቃለ: መ
 ነፈስ: ቅድስ: ሰገዱ: ኩሎሙ: በብረኪሆሙ: ወሰብሕ
 ወ: ለአምላክ: ጽድቅ: ለልዑል: ለዘ: ወስተ: ልዑል:
 ዓለም: ወለዘ: ላዕለ: ይነብር: ቅዱስ: ወለዘ: በቅዱሳን:
 ዎርፋ::

9. ወወሀቡ: ስብሐተ: ለዘ: ከመዝ: ጸገው: ኖላተ:
 በዓለም: ነገር: ጸገው: ለብእሲ::

10. ወእነዚ ይተናገር: በመነፈስ: ቅዱስ: እነዚ: ኩ
 ሎሙ: ይሰምሁ: አርመመ: ወሳሊናሁ: ተነሠአ: እም
 ላዕሌሁ: ወወእቱሂ: እይራእዮሙ: ለዕዳው: እለ: ይቀ
 ወሙ: ቅድሜሁ::

11. ወአዕይነቲሁብ: ክሠታተ: እማንቱ: እማንቱ: ወ
 እፈሁኒ: ያረመመ: ወሳሊና: ሠጋሁ: ተነሠአ: እምላ
 ዕሌሁ::

12. ወበሕቱ: እስተነፋቱብ: ሀለወት: ላዕሌሁ: እስ
 መ: ሬእዮ: ይራሊ::

13. ወመልእክ: ዘተፈነው: ከመ: ያርእዮ: ሊኮነ: ዘ
 ዝኩ: መጽኖ: ወሊኮነ: እመላእክተ: ስብሐታተ: ዘዝ:
 ዓለም: እላ: እምብዕ: ሰማይ: መጽሐ::

fide et justitia, audiverunt omnes illi portam, quæ se reseravit, vocemque Spiritus.

7. (Et rex convocaverat omnes vates, omnemque populum, qui ibi sunt reperti, veneruntque; et Micaias, et Ananias senex, et Joel, et Josheb sedit ad ejus dextram.)

8. Et factum est ut protinus, *cum* audirent, omnes colerent vocem Spiritus Sancti, colerent omnes, in genua sua *procumbentes*, et collaudarent Deum justitiæ, excelsum, illum, qui *est* in mundo superno, et illum, qui supra sedet sanctus, et illum, qui in sanctis manet.

9. Et ascripserunt gloriam ei, qui ita donavit portam ad mundum alienum, donavit ^a generi humano.

10. Et, dum loquebatur per Spiritum Sanctum, dum omnes ii tacite audiebant, mens ejus elevata est supra se, neque ille videbat viros, qui stabant coram eo.

11. Et ejus oculi erant aperti, et ejus os silebat, et ^b humana ejus mens elevata est supra se.

12. Attamen ^c respirabat; nam vidit visionem.

13. Et angelus, qui missus est, ut eam ostenderet, non fuit hujus firmamenti, nec fuit ex gloriosis angelis hujus mundi, sed ex septimo cœlo venit.

^a homini.
illo.

^b mens ejus corporis.

^c respiratio ejus erat in

14. ወሊመሰለ: ሕዝብ: ዘይቀውመ: ዘእንበለ: መ
ክብበ: ነቢያት: ዘተነሠሉ: ቅዱስ: ሊሳይያስ::

15. ወራእይሰ: ዘረእየ: ቅዱስ: ሊሳይያስ: ሊኮነ: እ
መዝ: ዓለመ: ለላ: እመዓለመ: ዘሕቡእ: እመሠጋሁ::

16. ወሊሳይያስ: እመድሓረ: ርእየ: ዘነተ: ራእየ: ዜ
ነወ: ለሕቅያስ: ወለሊዮስብ: ወልዱ: ወለባዕዳነሂ: ነቢ
ያት: እለ: መጽሐ::

17. ወመዝኖንተሰ: ወሓፀዋን: ወሕዝብ: ሊሰመው:
ዘእንበለ: ሰመዓስ: ጸሐፊ: ወሊዋዋይመ: ወሊሳፋ: ጸሐ
ፊ: ተዝካር: እስመ: እመነቱሂ: ገበርተ: ጽድቅ: ወመ
ዐዘ: መንፈስ: በመ: ወሕዝብሰ: ሊሰመው: እስመ: ለው
ጽእመመ: ሚኪያስ: ወሊዮስብ: ወልዱ: ሰበ: ተነሠሉ:
ጥበበ: ዝዓለመ: እመኒሁ: ከመ: ዘጥተ::

CAP. VII.

1. ወራእይሰ: ዘረእየ: ሊሳይያስ: ይቤ: ለሕዝቅያስ:
ወለሊዮስ: ወልዱ: ወለሚኪያስ: ወለባዕዳነሂ: ነቢያተ::

2. ወኮነተ: ዛቴ: ሰበ: ተነቢይኹ: በከመ: ከመዕ: ዘ
ሰማዕክመ: ርሊኹ: መልእክ: ክቡረ: ወሊኮነ: ከመ:
ክብረ: መላእክተ: ዘዘልፈ: እረእየመ: ለላ: ክብረ: ዐ
ቢየ: ወሂመተ: በቱ: ዘእነ: ሊይክል: ዜነወተ: ክብሩ:
ለዝ: መልእክ::

3. ርሊኹ: ሰበ: ለሐዘኒ: በእዳየ: ወእቤሎ: መኑ:
ለነተ: ወመኑ: ወእቱ: ከመክ: ወአይቱ: ተዐርገኒ: እስ
መ: ኃይል: ተወህበ: ሊተ: ከመ: እተናገር: መስሌሁ::

14. Et populus putavit, qui circumstabat, præter
^acoetum vatium, quod ablatum est sanctus Isaias.

15. Et visio, quam vidit sanctus Isaias, non fuit
 ex hoc mundo, sed ex mundo, qui celatus est ^b ab
 eo *quippe* humano.

16. Et Isaias, postquam viderat hanc visionem,
 nuntiavit eam Ezechiaë, et Josheb suo filio, aliisque
 etiam vatibus, qui venerant.

17. Sed præfecti, et eunuchi, et populus, non au-
 diverunt, præter Shemnam scribam, et Javakem, et
 Asaph scriptorem ^cactorum publicorum, quoniam
 illi *fuerunt* servi justitiæ, fuitque illis suavis spiritus.
 Et populus non audiverunt, quoniam Micaïas, et
 Josheb ejus filius coegerunt eos egredi, cum sapien-
 tia hujus mundi auferretur ab eo, quasi a mortuo.

CAP. VII.

1. Et visionem, quam Isaias vidit, narravit Eze-
 chiaë, et Josheb suo filio, et Micaïæ, aliisque vatibus.

2. Et hoc factum est, *inquit*, cum vaticinarer se-
 cundum testimonium, quod audivistis, ut ego vide-
 rem angelum gloriosum; nec fuit gloria prout ange-
 lorum, quos semper videram, sed magna gloria et
 officium ei fuit, ut ego non possim nunciare gloriam
 hujus angeli.

3. Aspexi, cum apprehenderet me manu mea,
 dixique, "Quis tu, et quid est nomen tuum, et ubi
 "ut ego ascendam facies?" Facultas enim data est
 mihi, ut colloquerer cum illo.

^a *circulum.*^b *a carne ejus.*^c *recordationis.*

4. ወይቤለኒ፡ ሶባ፡ አዕረጉክ፡ መዳርገ፡ ወእርእይኩክ፡ ራእዮ፡ ለዘ፡ ተፈኖኩ፡ ሶቤሃ፡ ትሌቡ፡ መኑ፡ እነ፡ ወስመዋሰ፡ ሊታእመር፡፡

5. እስመ፡ ሀለወክ፡ በዝ፡ ሠጋክ፡ ትግባእ፡ ወኅባሰ፡ አዕርገክ፡ ትረሊ፡ እስመ፡ ለዝ፡ ተፈኖኩ፡፡

6. ወተፈሣሕኩ፡ እስመ፡ በየውሀተ፡ ተናገረኒ፡፡

7. ወይቤለኒ፡ ተፈሣሕኩ፡ እስመ፡ የዋሀ፡ ተናገርኩክ፡ ወይቤ፡ ወለዘ፡ የዐቢየኒሂ፡ ትረሊ፡ ከመ፡ ይውሀ፡ ወዕሩፈ፡ ሀሎ፡ ይተናገር፡ መስሌክ፡፡

8. ወአባሁኒ፡ ለዘ፡ የዐቢ፡ ትረሊ፡ እስመ፡ ለዝ፡ ትፈነውኩ፡ እመሳብዕ፡ ሰማይ፡ ከመ፡ እብርሃ፡ ለከ፡ ዘኑተ፡ ዘኑተ፡ ኩሎ፡፡

9. ወዐረግነ፡ ውስተ፡ መጽኖዕ፡ እነ፡ ወውእቱ፡ ወበህዮ፡ ርሊክወ፡ ለሰማይል፡ ወለኃይላቲሁ፡ ወሀሎ፡ ዐቢይ፡ ቀቶል፡ በላዕሌሁ፡ ወነገራተ፡ ሰይጣን፡ ወእሐዱ፡ ለካልኦ፡ ይዳኖፀው፡

10. ወበከመ፡ በላዕሉ፡ ከማሁ፡ በመድርኒ፡ እስመ፡ እመሳሉ፡ ለዘ፡ በመጽኖዕ፡ ዝዮ፡ ውስተ፡ መድር፡ ውእቱ፡፡

11. ወእቤሎ፡ ለመልእክ፡ መኑተ፡ ውእቱ፡ ዝዳኑጽ፡፡

12. ወይቤለኒ፡ ከመዝ፡ ውእቱ፡ እመአመ፡ ነቢ፡ ዝዳለመ፡ እስከ፡ ይእዜ፡ ወዝ፡ ቀቶል፡ እስከ፡ ይመጽእ፡ ዘሀለወክ፡ ትርእይ፡ ወይዳመስክ፡፡

13. ወእመድሓሪሁ፡ አዕረገኒ፡ መልዕልተ፡ መጽኖዕ፡ ዘውስተ፡ ሰማይ፡፡

4. Et mihi inquit, "Cum ut ^a gradatim ascenderes, fecerim, et ostenderim tibi visionem, propter quam sum missus, illico intelliges, quis sim, sed nomen meum nescies.

5. " (Nam te oportet in hoc tuum corpus redire) et quo, ut ascenderis, fecerim, videbis, quia propter hoc sum missus."

6. Et lætatus sum, quod comiter mecum est collocutus.

7. Et inquit, "Lætatusne es, quod comiter tecum collocutus sum?" Atque ait, "Et illum, qui me magnificat, videbis, ut comiter miteque colloqueretur tecum.

8. "Et patrem ejus, qui magnificat, videbis; nam ob hoc missus sum e septimo cœlo, ut illuminares te *de* his singulis."

9. Et ascendimus in firmamentum, ego et ille, et ibi vidi Samaelem potestatesque; et fuit magna cædes per eum, resque Satanæ, et alius cum alio contendebat.

10. Et ut supra, ita in terra, quoniam similitudo ejus, quod *est* in firmamento, hic in terra est.

11. Et inquam angelo; "Quæ est hæc contentio?"

12. Et mihi inquit; "Ita fuit ab orbe condito usque ad hoc tempus, et hæc cædes *erit*, donec veniet ille, quem tu videbis, et *tum ea* extinguetur."

13. Et postea fecit, ut ascenderem supra firmamentum in cœlum.

^a *gradus vel gradibus.*

14. በህዋ፡ ርሊኹ፡ መንበረ፡ ማእከለ፡ ወበየማኑ፡ ወ
በፀጋሙ፡ መላእክት፡ ሀለው፡፡

15. ወሊኮነ፡ ከመ፡ መላእክት፡ እለ፡ በየማኑ፡ ይቀ
ውሙ፡ እለ፡ እለ፡ በየማኑ፡ ይቀውሙ፡ ፈድፋድ፡ ከብረ፡
በሙ፡ ወይሴብሉ፡ ኩሎሙ፡ በአሐዱ፡ ቃል፡ ወመንበር፡
ዐሎ፡ ማእከለ፡ ወኪዎሁ፡ ይሴብሉ፡ ወእለ፡ በፀጋመሢ፡
ድሓሪሆሙ፡ ወቃሎሙሰ፡ ሊኮነ፡ ከመ፡ ቃለ፡ እለ፡ በየ
ማኑ፡ ወሊከብሐቶሙ፡ ከመ፡ ከብሐተ፡ እልክቱ፡፡

16. ወተስእልክወ፡ ለመልእክ፡ ዘይመርሐኒ፡ ወእቤ
ሎ፡ ለመኑ፡ ዝከብሐት፡ ይተፌኖ፡፡

17. ወይቤለኒ፡ ወስተ፡ ከብሐተ፡ ሓብዕ፡ ሰማይ፡ ለዘ፡
በቅዱስ፡ ዓለመ፡ ያዐር፡ ወለፋቁሩ፡ እመኅበ፡ ተፈነውኹ፡
ኅቤከ፡ ህዋ፡ ይተፌኖ፡፡

18. ወከዕበ፡ አዕረገኒ፡ ውስተ፡ ዳግመ፡ ሰማይ፡ ወልዕ
ልናሁሰ፡ ለውእቱ፡ ሰማይ፡ ይከውኑ፡ ከመ፡ እመድር፡ ለሰ
ማይ፡ ወለመጽኖ፡፡

19. ወውስተ፡ ቀዳማይ፡ ሰማይ፡ ይመነ፡ ወጽግመ፡ ወ
መንበር፡ ማእከለ፡ ወከብሐተ፡ መላእክት፡ ዘበ፡ ዳግመ፡
ሰማይ፡ ወዘይኑብር፡ ደበ፡ መንበር፡ በዳግመ፡ ሰማይ፡ ክ
ብረ፡ ፈድፋድ፡ በቱ፡ እመኹሎ፡፡

20. ውብዙሓ፡ ክብር፡ ሀሎት፡ ውስተ፡ ዳግመ፡ ሰማይ፡
ወከብሐቶሙ፡ ሊኮነ፡ ከመ፡ ከብሐተ፡ እልክቱ፡ ለዘበ፡
ቀዳማይ፡ ሰማይ፡፡

21. ወወዳቁ፡ በገጽዋ፡ ከመ፡ እስግድ፡ ሎቱ፡ ወሊኅዳ

14. Ibi vidi thronum in medio, et a dextra et a sinistra fuerunt angeli.

15. Et nullus fuit instar angelorum, qui a dextra stabant; sed iis, qui a dextra stabant, maxima fuit gloria. Et omnes ii collaudabant una voce; et thronus fuit in medio; et idem laudibus efferebant. Atque illi, qui *fuerunt* a sinistra, collaudabant post eos; sed vox illorum non fuit, prout vox eorum, qui a dextra, nec illorum splendor, prout splendor aliorum.

16. Et interrogavi angelum, qui me ducebat, dicens, “Cui hæc collaudatio ascribitur?”

17. Et mihi inquit; “Gloriæ septimi cœli, illi, “qui in sancto mundo obcæcat, et ejus Dilecto, a “quo missus sum tibi, illuc ascribitur.”

18. Atque iterum me elevavit in secundum cœlum, et altitudo hujus cœli fuit, ut a terra ad cœlum et firmamentum.

19. Et in primo cœlo dextra *fuit* et sinistra, et thronus in medio et splendor angelorum, quæ *etiam fuerunt* in secundo cœlo, sed illi, qui sedebat super thronum in secundo cœlo, major fuit gloria, quam omnibus.

20. Et multa fuit gloria in secundo cœlo; nec splendor eorum fuit prout splendor aliorum, *prout* iste, qui in primo cœlo *fuit*.

21. Et cecidi in faciem meam, ut illum colerem;

ገኒ፡ መልአክ፡ ዘይመርሐኒ፡ ለላ፡ ይቤለኒ፡ ሊትስግድ፡
ወሊለመልአክ፡ ወሊለመንበር፡ ለዘ፡ እመስድስቱ፡ ሰማይ፡
እመኅበ፡ ተፈነውኹ፡ እመሬሳከ፡ ዘእነበለ፡ ለነ፡ እነግር
ከ፡ በሳብዕ፡ ሰማይ፡፡

22. እስመ፡ መልዕልተ፡ ኩሉ፡ ሰማያት፡ ወመላእክተ
ሆመ፡ መንበርከ፡ ንቡር፡ ወአልባሲከኒ፡ ወአክሊልከኒ፡
ዘሀለወከ፡ ትርአይ፡፡

23. ወተፈሣሕ፡ ፋሠሐ፡ ዐቢዖ፡ እስመ፡ እለ፡ ያፈቅ
ርወ፡ ለልዑል፡ ወለፋቄሩ፡ ዳኃፊቶመ፡ በመልአከ፡ መን
ፈስ፡ ቅዱስ፡ የዐርገ፡ ህዖ፡፡

24. ወአዕረገኒ፡ ውስተ፡ ሣልስ፡ ሰማይ፡ ወከማሁ፡ ር
ሊኹ፡ እለ፡ በየማን፡ ወበፀጋሙ፡ ወበየኒ፡ መንበር፡ ማ
እከለ፡ ወዘይኑበር፡ ወበሕቱ፡ ዝክሩ፡ ለዝ፡ ዓለሙ፡ ሊይ
ሠመይ፡፡

25. ወእቤሎ፡ ለመልአክ፡ ዘመስሌዖ፡ እስመ፡ ይተቄ
ለጥ፡ ክብረ፡ ገጽዖ፡ ሶበ፡ አዐርግ፡ ለለሰማይ፡ እስመ፡ አ
ልበ፡ መንተኒ፡ እመዝክቱ፡ ዓለሙ፡ ከነቶ፡ በዝዖ፡ ዘይ
ሠመይ፡፡

26. ወአውሠእኒ፡ እነዝ፡ ይብል፡ አልበ፡ ዘይሠመይ፡
በእነተ፡ ድከመ፡ ወአልበ፡ ዘይተኅባእ፡ ዘበ፡ ዝዖ፡ ይተገ
በር፡፡

27. ወፈቀድኹ፡ አጠይቅ፡ እፎ፡ ይተላመር፡ ወአው
ሠእኒ፡ እነዝ፡ ይብል፡ ሶበ፡ ውስተ፡ ሳብዕ፡ ሰማይ፡ እመ
ኅበ፡ ተፈነውኹ፡ አዕርገ፡ ውስተ፡ ዘመልዕተ፡ እሉ፡ ለቤሃ፡

et angelus, qui me ducebat, non me sivit, sed dixit;
 “ Ne colas, nec angelum, nec thronum illius, qui *est*
 “ ex sexto cœlo, unde missus sum, ut te ducam, do-
 “ nec tibi dicam in septimo cœlo.

22. “ Nam supra omnes cœlos eorumque angelos
 “ thronus tuus *est* situs, vestesque tuæ, coronaque
 “ tua, quæ aspicias.

23. “ Et lætare magna lætitia; ii enim, qui amant
 “ altissimum, ejusque Dilectum, *sub vitæ* eorum
 “ fine per angelum Spiritus Sancti illuc ascendent.”

24. Et fecit, ut ascenderem in tertium cœlum, et
 similiter vidi eos, qui a dextra et a sinistra, et ibi
 thronus *erat* in medio, quique *in eo* sedebat; verum
 enimvero recordatio hujus mundi non nominaba-
 tur.

25. Et inquam angelo, qui mecum, “ Quia glo-
 “ ria ^a coram me mutabitur, dum ascendam singulos
 “ cœlos, quia nihil est ^b ex mundo, vanum hic quod
 “ nominetur.”

26. Et mihi respondit, dicens; “ Non est ^c nomi-
 “ natio ob ejus tædium; sed nihil est absconditum,
 “ quod hic agatur.”

27. Sed volui certus fieri, quomodo, *quod non*
nominabatur, id cognosceretur. Et mihi respondit;
 “ Quum in septimum cœlum, ex quo missus fui, ut
 “ ascenderis, fecerim, in id, quod supra hos est, con-

^a *faciei meæ vel loci mei* Luc. x. 32. xiv. 9. Joh. xx. 6. ^b *ex*
isto mundo. ^c *quod nominetur.*

ታላሙር፡ ስመ፡ ልልበ፡ ዘይትጎባእ፡ ለመፍብርት፡ ወለእ
ለ፡ ይነብሩ፡ ውስተ፡ ሰማያት፡ ወሊለመላእክት፡ ወስብሐ
ት፡ ዘይሴብሉ፡ ወክብሩ፡ ለዘ፡ ይነብር፡ ደብ፡ መንበር፡
ዖቢ፡ ወለመላእክት፡ ዘበ፡ የማን፡ ወለዘ፡ በፀጋሙ፡ ክ
ብረ፡ ፈደፋዳ፡ ቦቱ፡ እመሰማይ፡ ዘእመታሕቲሆመ፡፡

28. ወካዕበ፡ አዕረገኒ፡ ውስተ፡ ራብዕ፡ ሰማይ፡ ወልዕ
ልኖሁ፡ እመሣልስ፡ ለራብዕ፡ ሰማይ፡ ፈደፋዳ፡ እመድር፡
እስከ፡ ምድኖዕ፡፡

29. ወበህዖ፡ ካዕበ፡ ርሊኹ፡ እለ፡ በየማን፡ ወእለ፡ በ
ፀጋሙ፡ ወዘይነብር፡ ደብ፡ መንበር፡ ሀሎ፡ ማእከለ፡ ወበ
ህዖኒ፡ ዓዲ፡ ይሴብሉ፡፡

30. ወስብሐት፡ ወክብር፡ ዘመላእክት፡ የማን፡ ዖቢ፡
እመዘ፡ ፀጋሙ፡፡

31. ወካዕበ፡ ክብሩ፡ ለዘ፡ ይነብር፡ ደብ፡ መንበር፡
ይፈደፋዳ፡ እመላእክት፡ እለ፡ በየማን፡ ወክብሮመሰ፡ ፈ
ድፋዳ፡ እመዘ፡ ታሕቱ፡፡

32. ወአዕረገኒ፡ ውስተ፡ ኃመስ፡ ሰማይ፡፡

33. ወካዕበ፡ ርሊኹ፡ ዘበ፡ የማን፡ ወፀጋሙ፡ ወዘይነ
ብር፡ ደብ፡ መንበር፡ ፈደፋዳ፡ ክብረ፡ ቦቱ፡ እመዘ፡ ራብ
ዕ፡ ሰማይ፡፡

34. ወክብሮመሰ፡ ለእለ፡ በየማን፡ ፈደፋዳ፡ እመእ
ለ፡ በፀጋሙ፡ እመሣልስ፡ እስከ፡ ራብዕ፡፡

35. ወክብሩ፡ ለዘ፡ ውስተ፡ መንበር፡ ዖቢ፡ እመላእ
ክት፡ ዘበ፡ የማን፡፡

“ festim scies, ut nihil sit, quod absconditur a thronis, iisque, qui in cœlis habitant, nec ab angelis; et
“ *ut* splendor, quo splendescant, et gloria ejus, qui
“ in throno sedet, major sit, angelorumque, qui *sunt*
“ a dextra et a sinistra, gloria sit præstantior, quam
“ cœlorum, qui subter eos.”

28. Atque iterum fecit, ut ascenderem in quartum cœlum, et altitudo ab tertio ad quartum cœlum major *est* quam a terra usque ad firmamentum.

29. Atque ibi iterum vidi eos, qui a dextra, eosque, qui a sinistra, et *is*, qui sedebat super thronum, fuit in medio, et ibi porro collaudabant.

30. Et splendor et gloria angelorum, a dextra major erat, quam eorum, qui a sinistra.

31. Atque iterum gloria ejus, qui sedebat super thronum præstantior erat quam angelorum, qui a dextra; et horum gloria præstantior, quam *illorum*, qui infra.

32. Et fecit, ut ascenderem in quintum cœlum.

33. Atque iterum vidi *illorum*, qui a dextra, sinistraque, et *illius*, qui sedebat super thronum, præstantiorem esse gloriam, quam *eorum*, qui in quarto cœlo.

34. Et gloria eorum, qui a dextra, præstantior *erat* quam eorum, qui a sinistra, triplici ratione usque ad quadruplicem.

35. Et gloria ejus, qui in throno, major erat, quam angelorum, qui a dextra.

36. ወስብሐቶሙ: ክብረ: ዐቤዋ: በቱ: እመራብዕ: ሰማይ::

37. ወሰባሕነ: ለዘ: ሊይሰመይ: ውብሐተ: ዘበ: ሰማያት: ይነብር: ዘስሙ: ሊተዐውቀ: ለኹሉ: ዘሠጋ: ለዘ: ከመዝ: ክብረ: ወሀበ: እመሰማይ: ለሰማይ: ወዘ ሦቢ: ክብረ: መላእክት: ወክብረ: ያፈዳፋድ: ለዘ: ይነብር: ደቢ: መነበር::

CAP. VIII.

1. ወዓደ: አዕረገኒ: ውስተ: አየር: ዘሳድስ: ሰማይ: ወርሊኹ: ስብሐተ: ዘኢርሊኹ: ውስተ: ኅመስቱ: ሰማይ: ሶቤ: ዐረጉ::

2. ወመላእክት: በዐቢይ: ክብር: እነዘ: ሀለው::

3. ወበህዋ: ስብሐተ: ቅዱስ: ሀሎ: ወመነበር::

4. ወእቤሎ: ለመልእክ: ዘይመርሐኒ: መነተኑዝ: ዘእራሊ: እግዚእዮ::

5. ወይቤ: ሊኮነኹ: እነ: እግዚእከ: አላ: ቢጽከ: እነ::

6. ወዓደ: ተስእልከወ: ወእቤሎ: መነተኑሊ: ቢጽ: መላእክት::

7. ወይቤ: እመሳድስ: ሰማይ: ወላዕለ: ዘፀጋመ: አልበቱ: እመይእዜ: ወሊመነበረ: ማእከለ: ንቡረ: አላ: እመሳይል: ዘሳብዕ: ሰማይ: ኅበ: ይነብር: ዘሊይሠመይ: ወሳፋዩ: ዘስሙ: ሊተዐውቀ: ወሊኹሎሙ: ሰማያት: ከጥ: አእመሮ: ሊይክሉ::

36. Et splendoris horum gloria major erat, quam quarti cœli.

37. Et collaudavi eum, qui non nominatur, et præpotentem, qui in cœlis habitat, cujus nomen non patefactum est cuiquam ^a mortali, qui ita gloriam ex cœlo ad cœlum ^b transmisit, et qui auget gloriam angelorum, et gloriam amplificat ejus, qui sedet in throno.

CAP. VIII.

1. Porro fecit, ut ascenderem in æthera sexti cœli, et vidi splendorem, quem non videram in quinto cœlo, simul ac ascendi.

2. Et angeli in magna gloria extiterunt.

3. Et ibi sancta gloria fuit, et thronus.

4. Et inquam angelo, qui me ducebat; “ Quidnam *est* hoc, quod video, mi Domine?”

5. Et inquit; “ Ego non sum tuus Dominus, sed socius tuus ego.”

6. Et præterea interrogavi eum, et dixi; “ Nulli-
ne socii *sunt* angelorum?”

7. Et inquit; “ De sexto cœlo, et supra, cui non
“ *est* sinistra ex hoc tempore, nec thronus in medio
“ situs, sed *est* ex potentia septimi cœli, ubi habi-
“ tat ille, qui non nominatur, et Electus ejus, cujus
“ nomen non patefactum est, neque omnes cœli
“ nomen ejus cognoscere possunt.

^a *carnis seu carnali.*

^b *dedit.*

8. እስመ: ውእቱ: ሀሎ: ባሕቲቱ: ዘበ: ቃሉ: ኩሎ
መ: ሰማያት: ወመፍብርት: ያወሠሑ: ተሳዋልኹኬ: እነ:
ወተፈኖኹ: ከመ: ሓዕርገ: ዝዞ: ከመ: ትርሓይ: ዘነተ:
ስብሐተ::

9. ወትርሓይ: እግዚአመ: ለእመነቱ: ሰማያት: ኩ
ሎመ: ወዘእሱ: መፍብርት::

10. እነዘ: ይተዌለጥ: እስከ: ይከውን: በከመ: ራእ
ይክመ: ወበከመ: አመሳሊክመ::

11. አነሰኬ: እብለከ: ሊሳይዎስ: እስመ: በሠጋ: ዝ
ክቱ: ዓለመ: ዘሀለወ: ብእሲ: ይግባእ: ዘሊርእዖ: ወሊዐ
ርገ: ወሊለበወ: ዘአነተ: ለበውከ::

12. ወዘሀለወከ: ትርሓይ: እስመ: ሀለወከ: በክፈል
ተ: እግዚእ: በክፋለ: ዕፅ: ትመጽእ: ዝዞ: ወእመህዖ:
ውእቱ: ሓይሉ: ለሳድስ: ሰማይ: ወለአዖር::

13. ወአዕቢይክወ: በስብሐት: ለእግዚእዖ: እስመ:
በመክፈልተ: ዚእሁ: ዝዞ: እመጽእ::

14. ወይቤ: ስማዕኬ: ዒደ: ዘነተኒ: እመሓበ: ቢጽ
ከ: ሰበ: እመሓበ: ሠጋ: ነኪር: እመልአከ: መንፈስ:
ዐረገ: ዝዞ: አጫሃ: ልብሰ: ትነሠእ: ዘአነተ: ትራሊ: ወ
በዕዳነሂ: ሞሉቃን: ንቡራነ: አልባስ: ትራሊ::

15. ወአጫሃ: ዕራዖ: ትከውን: ለመላእክት: ለዘ: በ
ሱብዕ: ሰማይ::

16. ወአዕረገኒ: ውስተ: ሰድስ: ሰማይ: ወአልበቱ:

8. "Is enim solus est, cujus voci omnes cœli et
" throni respondent. Ego igitur invalui, et missus
" sum, ut facerem te huc ascendere, ut aspiceres
" hunc splendorem;

9. "Et videres Dominum omnium horum cœlo-
" rum, horumque thronorum:

10. "Quamvis mutabitur, donec fiat secundum
" vestram formam, et secundum vestram similitudi-
" nem.

11. "Quamobrem aio tibi, Isaias, quoniam in cor-
" pus ^a mortale, quicquid humanum est, redibit, id
" quod nec vidit, nec ascendit, nec intellexit, quæ tu
" intellexisti;

12. "Quod eris, videbis, nam ^b fies particeps por-
" tionis Domini, portione ligni venies hic, et illinc
" est potentia sexti cœli ætherisque."

13. Et laudibus ^c maxime extuli meum Domi-
num, quoniam portione ejus huc veniam.

14. Et inquit; "Audi præterea hoc a tuo socio.
" Cum ex corpore alieno per angelum Spiritus as-
" cenderis huc, tum vestimentum sumes, quod vide-
" bis, et alia numerata, reposita, vestimenta vide-
" bis.

15. "Et tunc æqualis eris angelis, qui in septimo
" cœlo."

16. Et fecit, ut ascenderem in sextum cœlum, et

^a istius mundi.

^b eris in portione.

^c magnificavi.

ዘቦ፡ ፀጋሙ፡ ወሊመንበ፡ ማእከለ፡ ሐሳ፡ ኩሉሙ፡ ሕሐድ፡ ራእዮሙ፡ ወስብሐቶሙ፡ ዕሩይ፡፡

17. ወተውህቦኒ፡ ወሰባሕነ፡ ሐነሂ፡ ምስሌሆሙ፡ ወዝነ፡ መልእክ፡ ወኮነ፡ ስብሐቲነ፡ ከመ፡ ዚሓሆሙ፡፡

18. ወበህዋ፡ ኩሉሙ፡ ይሰሙዬ፡ ለቀዳማዊ፡ ሕብ፡ ወለፋቄ፡ ለክርስቶስ፡ ወለመንፈስ፡ ቅዱስ፡ ኩሉሙ፡ በሕሐድ፡ ቃል፡፡

19. ወሊኮነ፡ በከመ፡ ቃሉሙ፡ ለዘ፡ ወስተ፡ ኅሙስቱ፡ ሰማዮት፡ መላእክት፡፡

20. ወሊበከመ፡ ነቢህሙ፡ ሐሳ፡ በዕድ፡ ቃል፡ ሀሎ፡ ህዋ፡ ውብዙሳ፡ ብርሃነ፡ ሀሎ፡ ህዋ፡፡

21. ወሰቤሃ፡ እነዘ፡ ሀሎኹ፡ ወስተ፡ ሳድስ፡ ሰማይ፡ ሕመሰልኹ፡ ጽልመተ፡ ዝኹ፡ ብርሃናተ፡ ዘርሊኹ፡ ወስተ፡ ኅሙስቱ፡ ሰማዮት፡፡

22. ወተፈሣሕነ፡ ወሰባሕነ፡ ለዘ፡ ከመዝ፡ ብርሃናተ፡ ጸገወ፡ ለእለ፡ ይጽኑት፡ ተስፋሁ፡፡

23. ወሕስተብቋዕክወ፡ ለመልእክ፡ ዘይመርሐኒ፡ ከመ፡ እመይእዜ፡ ሊዋግብእኒ፡ ወስተ፡ ዓለሙ፡ ዘላሠጋ፡፡

24. እብለክመኤ፡ ሕዝቅያስ፡ ወሊዮስብ፡ ወልድዮ፡ ወሚክያስ፡ ከመ፡ ብዙሳ፡ ጽልመተ፡ ሀሎ፡ ዝዮ፡ ወጽልመተ፡ ብዙሳ፡፡

25. ወመልእክ፡ ዘይመርሐኒ፡ ሕመ፡ ምነተ፡ ሐለይኹ፡ ወይቤ፡ ወእመ፡ በዝ፡ ተፈሣሕከ፡ በዝ፡ ብርሃናተ፡ ተፈሣሕከ፡ እፎ፡ ፈድፋድ፡ በሰብዕ፡ ሰማይ፡ ሰባ፡ ትራሊ፡፡

non fuerunt, qui a sinistra, neque thronus in medio, sed omnes *fuerunt* ^a similes sua forma, splendorque eorum æqualis.

17. Et mihi permissum est, et collaudavi ego cum illis, isteque angelus, et collaudatio nostra fuit, prout eorum.

18. Et ibi omnes ii ^b invocabant primum, Patrem, et ejus Dilectum, Christum, et Spiritum Sanctum, omnes una voce.

19. Sed non erat *vox horum*, sicut vox eorum, qui in quinque cœlis angeli.

20. Nec *sermo erat* sicut sermo eorum; at alia vox erat illic, multaue lux erat illic.

21. Et tunc, dum manebam in sexto cœlo, existimavi similem tenebris istam lucem, quam videram in quinque cœlis.

22. Et lætatus sum, et collaudavi illum, qui ita lucem donaverat iis, qui expectant ejus promissionem.

23. Et supplicavi angelo, qui me ducebat, ut ex hoc tempore faceret, ne redirem in mundum ^c mortalium.

24. Quare vobis dico, Ezechias, et Josheb, mi fili, quod multa caligo est hic, multa quidem caligo.

25. Et angelus, qui me ducebat, id scivit, quod putavi; et inquit, “Si in hoc lætatus es, in hac luce
“ lætatus es, quanto magis *lætabere* in septimo cœ-

^a uni.

^b nominabant.

^c carnis seu carnalem.

ብርሃኖቹ: ኀበ: እግዚእ: ሀሎ: ወፋቁፋ: እምነበ: ተፈኝ
ወኸተ: ዘሀሎ: ይተበሀል: ወኸተ: ዓለመ: ወልድ::

26. ሊተከስተ: ዘሀሎ: ይኸኝ: ወኸተ: ዘይማስኝ: ዓ
ለመ: ወአልባስኒ: ወመጥብርት: ወእክሊላት: ዘነቡሬኝ:
ለጸድቃኝ: ለእለ: ይተሐመኑ: በዝኸተ: እግዚእ: ለዘ: በ
ፊእይክመ: ይወርድ: እስመ: ብርሃኝ: ዘህየ: ዐቢይ: ወ
መንክር::

27. ወለሊገቢአትከሰ: ወኸተ: ሠጋ: ዓዲ: መዋዕሊ
ከ: ሊተፈጸማ: ለመጽሐ: ዝየ::

28. ወሰሚዕየ: ሐዘኝኸተ: ወይቤ: ሊተሕዝኝ::

CAP. IX.

1. ወወሰደኒ: ወኸተ: አየር: ዘሳብዕ: ሰማይ: ወዓዲ:
ሰማዕኸተ: ቃለ: እነዘ: ትብል: እስከ: አይቲኑ: ሀለወ: ይዕ
ረግ: ዘበ: ነቢሬኝ: ይነብር: ወፈራህኸተ: ወርዑዳ: ኮኝኸተ::

2. ወይቤለኒ: ሰበ: ርዑዳ: ኮኝኸተ: ነዋ: እምህየ: ከ
ልእት: ቃል: መጽሐት: እነዘ: ትተፈጥ: ወይብል: ይተኅ
ዳግ: ይዕረግ: ዝየ: ቅዱስ: ሊሳይዎስ: እስመ: ዝየ: ወእ
ቱ: ልብሱ::

3. ወተስእልክወ: ለመልእክ: ዘመስሌየ: ወእቤ: መ
ኑ: ወእቱ: ዘከልእኒ: ወመኑ: ወእቱዝ: ዘተመይጠኒ:
ከመ: እዕረግ::

4. ወይቤለኒ: ዘከልእከ: ዝወእቱ: ዘይቤሁ: ከብ
ሐተ: ስድስቱ: ሰማይ::

“ lo, cum videas lucem, ubi Dominus est, et Dilectus ejus, unde missus sum, qui vocandus est in mundo Filius.

26. “ Non manifestatus est, qui existet in corruptibili mundo, et vestes, et throni, et coronæ, quæ reservantur justis, iis, qui fidem habebunt in isto Domino, illo, qui in vestra forma descendet; nam lux ibi magna est, et mirabilis.

27. “ Et de tuo reditu in carnem insuper cognosce, dies tuos non impletos esse huc veniendi.”

28. Et audiens dolui, sed inquit; “ Ne doleas.”

CAP. IX.

1. Et sustulit me in æthera septimi cœli. Porro audivi vocem, dicentem, “ Ubinam ascensurus est, qui apud exteros habitat?” Et timui, et trepidavi.

2. Et dixit de me. Dum trepidabam, ecce illinc alia vox ^aemittitur, et inquit; “ Permittatur ascendere huc sanctus Isaias, nam hic est ejus vestis.”

3. Et interrogavi angelum, qui mecum, et inquam; “ Quis est ille qui me prohibuit? Et quis ille, qui me convertit, ut ascenderem.”

4. Et inquit; “ Qui te prohibuit, is est, qui supra splendorem habitat sexti cœli.

^a venit emissa.

5. ወዘተመይጠከ፡ ዝውእቱ፡ እግዚእከ፡ እግዚአብሔር፡ እግዚእ፡ ክርስቶስ፡ ዘህሎ፡ ይተበህል፡ ውስተ፡ ዓለመ፡ ሊዎሱስ፡ ወስጥሰ፡ ሊትክል፡ ሰሚዐ፡ እስከ፡ እመዝ፡ ሠጋ፡ ተዐርግ፡፡

6. ወአዕረገኒ፡ ውስተ፡ ሳብዕ፡ ሰማይ፡ ወርሒኹ፡ በህዋ፡ ብርሃነ፡ መንክረ፡ ወመላእክተኒ፡ ዘእነበለ፡ ኖልቀ፡፡

7. ወበህዋ፡ ርሒኹ፡ ኩሎሙ፡ ጸድቋን፡ ዘእመለመ፡ አዳመ፡፡

8. ወበህዋ፡ ርሒክወ፡ ለአቤል፡ ቅዱስ፡ ወለኩሎሙ፡ ጸድቋን፡፡

9. ወበህዋ፡ ርሒክወ፡ ለሄኖክ፡ ወለኩሎሙ፡ እለ፡ መስሌሁ፡ እለ፡ ዐርቁ፡ እመልሰተ፡ ሠጋ፡ ወርሒክወሙ፡ በልብሰቶሙ፡ ዘላዕሉ፡ ወእመንቱሰ፡ ሀለው፡ ከመ፡ መላእክት፡ እለ፡ ህዋ፡ ይቀውሙ፡ በስብሐት፡ ዐቢይ፡፡

10. ወበሕቱ፡ ውስተ፡ መኖብርቶሙ፡ ሊነበሩ፡ ወእክሊላት፡ ስብሐቶሙ፡ ሊህሎ፡ ላዕሌሆሙ፡፡

11. ወተስእልክወ፡ ለመልእክ፡ ዘመስሌዎ፡ እፎ፡ ዘእልባሰ፡ ነሠሉ፡ ወበመኖብርተሰ፡ ወበእክሊላት፡ ሊህለው፡፡

12. ወይቤለኒ፡ እክሊላት፡ ወመኖብርተ፡ ክብር፡ ሊነሠሉ፡ ይእዜ፡ ወበሕቱ፡ ይረእይ፡ ወዎእመሩ፡ መኖብርተ፡ እይ፡ ዚእሆሙ፡ ወእክሊላት፡ እይ፡ እስከ፡ ይወርድ፡ ፋቁር፡ በራእይ፡ ዘትሪእዎ፡ እነዝ፡ ይወርድ፡፡

13. ይወርድኬ፡ ውስተ፡ ዓለመ፡ በደኃሪ፡ መዋዕል፡ እግዚእ፡ ዘህሎ፡ ይተበህል፡ ክርስቶስ፡ እመድኅረ፡ ወረደ፡፡

5. “ Et ille, qui te convertit, est Dominus tuus
“ Deus, Dominus Christus, qui appellandus est in
“ mundo, Jesus; sed nomen ejus nemo potest ^a in-
“ telligere, donec ex illo corpore ascenderit.”

6. Et fecit, ut ascenderem in septimum cœlum;
et vidi ibi lucem mirabilem angelosque sine nu-
mero.

7. Et ibi vidi omnes sanctos ex tempore Adami.

8. Et ibi vidi sanctum Abelem, omnesque sanc-
tos.

9. Et ibi vidi Enochum omnesque, qui cum eo,
qui caruerunt vestimento carnis; et aspexi eos in
vestimento superno, et fuerunt sicut angeli, qui ibi
steterunt in magno splendore;

10. Attamen in thronis suis non sederunt, neque
coronæ ^b eorum splendidæ fuerunt super eos.

11. Et sciscitatus sum ab angelo, qui mecum,
quomodo illi, qui vestes sumpserant, nec in thronis
nec cum coronis fuerunt.

12. Et inquit; “ Coronas et thronos ^c gloriosos jam
“ non sumpserunt, sed tamen videbunt, cognoscent-
“ que, quales *erunt* sui throni, qualesque coronæ,
“ quum Dilectus descenderit in forma, in qua aspi-
“ cies eum descendentem.

13. “ Descendet igitur in mundum ultimis die-
“ bus Dominus, qui appellandus est Christus, post-

^a *audire.*

^b *splendoris eorum.*

^c *gloriæ.*

ወከነ፡ በከመ፡ ራእይክሙ፡ ወያመስልወ፡ ሠጋ፡ ወሰብ
እ፡ ውእቱ፡፡

14. ወይሰፋሕ፡ አመላክ፡ ዘዝኑ፡ ዓለሙ፡ በእጽ፡ ወ
ልደ፡ ወያወርደ፡ እጽዊሆሙ፡ ላዕሌሁ፡ ወይሰቅልወ፡ ደ
በ፡ ዕፅ፡ እንዘ፡ ሊያሰመሩ፡ መኑ፡ ውእቱ

15. ወከመዝ፡ ርዳቱ፡ በከመ፡ እንተ፡ ትራሊ፡ ለሰማ
ያተኒ፡ የኅብአሙ፡ ከመ፡ ሊይተዐወቅ፡ መኑ፡ ውእቱ፡፡

16. ወሰበ፡ ሰሪቆ፡ ለመልእከ፡ ጥተ፡ ወያዐርግ፡ በሣል
ስተ፡ ወይነብር፡ ውስተ፡ ዝኑ፡ ዓለሙ፡ ኅመስተ፡ መእተ፡
ወእርበዓ፡ ወኅመስተ፡ መዋዕለ፡፡

17. ወአሜሃ፡ የዐርጉ፡ እመጽድቋን፡ ብዙኃን፡ መስ
ሌሁ፡ ዘመንፈቆሙ፡ አልበሰ፡ ሊነሠሉ፡ እስከ፡ የዐርግ፡
እግዚእ፡ ክርስቶስ፡ ወያዐርጉ፡ መስሌሁ፡፡

18. አሜሃጌ፡ ይነሠሉ፡ አልበሰሙ፡ ወመፍብርቆሙ፡
ወአንለላቲሆሙ፡ ሰበ፡ ውስተ፡ ሱብዕ፡ ሰማይ፡ ዐርገ፡
ውእቱ፡፡

19. ወእቤሎ፡ ዘተስእልክወ፡ ውስተ፡ ሣልስ፡ ሰማይ፡፡

20. ወይቤለኒ፡ ኹሉ፡ በዝክቱ፡ ዓለሙ፡ ዘይተገበር፡
በዝዋ፡ ይተዐወቅ፡፡

21. ወእንዘ፡ ዓደ፡ እተገር፡ መስሌሁ፡ ነዋ፡ አሐደ፡
እመላእክተ፡ እለ፡ ይቀውሙ፡ ከቡሕ፡ ፈድፋደ፡ እመስ
ብሐቱ፡ ለዝኑ፡ መልእክ፡ ለዘ፡ እመዓለሙ፡ አዕጊገኒ፡፡

22. ወእርሶዮኒ፡ መጽሕፋተ፡ ወአኮ፡ ከመ፡ መጽሕፋ
ተ፡ ዘዝ፡ ዓለሙ፡ ወፈተሐሙ፡ ወመጽሕሕፋተ፡ ጽሑፋ፡

“quam descenderit, et ^a apparebit in vestra forma,
“et putabunt eum esse carnem, et erit homo.

14 “Et Deus ^b mundi ^c patefacietur a filio suo; et
“injicient ei manus suas, et suspendent eum super
“arbore, ignorantes quis sit.

15. “Atque ita ^e ejus descensio, sicut tu videbis, a
“cœlis celabitur, ne intelligatur quis sit.

16. “Et postquam se subduxerit angelo mortis,
“tum ascendet tertio *die*, et manebit in ^d mundo
“quingentos, et quadraginta, et quinque dies.

17. “Et tunc ex sanctis multi ascendent cum eo,
“quorum Spiritus vestes non accipient, donec Do-
“minus Christus ascendet, et ascendent cum eo.

18. “Tunc igitur accipient vestes suas thronos-
“que suos, coronasque suas, cum in septimum cœ-
“lum ascenderit ille.”

19. Et dixi ei, de quo interrogavi eum in tertio
cœlo.

20. Et inquit; “Omnia, quæ in ^e mundo agan-
“tur, hic cognoscuntur.”

21. Et, dum adhuc colloquebar cum eo, ecce unus
erat ex angelis, qui stabant, splendidior illo angelo,
qui, a mundo ut ascenderem, fecit.

22. Et ostendit mihi libros, sed non libros qua-
les *sunt* hujus mundi, et expandit eos; et libri scripti

^a erit secundum vestram formam. ^b ejus mundi ^c expan-
det se. ^d eo mundo. ^e eo mundo.

ሀሎ፡ ህዋ፡ ወአከ፡ ከመ፡ መጻሕፋተ፡ ዘዝ፡ ዓለሙ፡ ወተ
ወህበኒ፡ ወእነበ-በክወን፡ ወነዋ፡ ምግባራቲሆመ፡ ለው
ሱዳ፡ እስራሌል፡ ህዋ፡ ሀለዋ፡ ጽሑፋት፡ ወምግባሮሙሐ፡
ዘታሊሙር፡ ወልደዋ፡ ሊዎስብ፡፡

23. ወእቤ፡ አማን፡ አልቦ፡ ዘይትጎባእ፡ በሳብዕ፡ ሰማ
ይ፡ ዘይትገበር፡ ወስተ፡ ዓለሙ፡፡

24. ወርሊኹ፡ በህዋ፡ አልባሐ፡ ብዙኅ፡ ንቡረ፡ ወመና
ብርት፡ ብዙኅ፡ ወአክሊላተ፡ ብዙኅ፡፡

25. ወእቤ፡ ለመልእክ፡ ዘይመርሐኒ፡ ዘመኑ፡ ዝአል
ባስ፡ ወመናብርት፡ ወአክሊላተ፡፡

26. ወይቤለኒ፡ ዝሐ፡ አልባስ፡ ሀለው፡ ብዙኅን፡ እም
ዝክቱ፡ ዓለሙ፡ እለ፡ ይነሠሉ፡ ተአሚኖሙ፡ በቃለቱ፡
ለዝኹ፡ ዘከመ፡ እቤለከ፡ ይሰመይ፡ ወዋቅብወን፡ ወይ
ትአመኑ፡ በሙ፡ ወይትአመኑ፡ በመስቀሉ፡ እላ፡ ሎሙ፡
ንቡር፡፡

27. ወርሊኹ፡ አሐዱ፡ እንዘ፡ ይቀውሙ፡ ዘስብሐቲ
ሁ፡ ይተዐደው፡ እምኹሉ፡ ወስብሐቲሁ፡ ሀቢይ፡ ወእቱ፡
ወመንክር፡፡

28. ወሰቦ፡ ርሊከወ፡ ኹሎሙ፡ ጸድቋን፡ እለ፡ ርሊ
ኹ፡ ወመላእክት፡ እለ፡ ርሊኹ፡ መጽሉ፡ ኅቤሁ፡ ወእዳ
ሙ፡ ወእቤል፡ ወሴት፡ ወኹሎሙ፡ ጸድቋን፡ ቅድመ፡ ቀር
ቡ፡ ወሰገዱ፡ ሎቲ፡ ወሰብሕወ፡ ኹሎሙ፡ በአሐዱ፡ ቃ
ል፡ ወለልዋኒ፡ ሀለውኹ፡ ምስሌሆመ፡ እሴብሕ፡ ወኮን፡
ስብሐቲዋ፡ ከመ፡ ዚአሆመ፡

sunt illic, sed non sicut libri hujus mundi. Et permissum est mihi, et legi illos. Et ecce facta filiorum Israelis illic scripta sunt, resque ab iis gestæ, quas, fili mi, Josheb, cognoscis.

23. Et inquam; “Profecto nihil celatur in septimo cœlo, quod agatur in mundo.”

24. Et vidi illic vestes multas repositas, multosque thronos, multasque coronas.

25. Et inquam angelo, qui me ducebat; “Quorum *sunt* hæ vestes, thronique, coronæque.”

26. Et mihi inquit; “Hæ sunt vestes multorum ex ^a mundo, qui accipient fidem suam a verbis illius, qui, ut tibi dixi, sic appellabitur, et qui servabunt ea *verba*, et fidem habebunt in iis, et fidem habebunt in illius Cruce; sed ^b his *sunt* repositæ.”

27. Et aspexi quendam stantem, cujus gloria superabat gloriam omnium, et gloria ejus magna erat, et mirifica.

28. Et cum aspicerem illum, omnes sancti, quos vidi, angelique, quos vidi, venerunt ad eum, et Adamus, et Abel, et Seth, et omnes sancti prisci appropinquaverunt, et coluerunt eum, et collaudaverunt eum omnes una voce, et egomet ipse cum iis collaudabam, et collaudatio mea erat prout eorum.

^a isto mundo.

^b sed his.

29. ወሰቤሃ፡ ቀርቡ፡ መላእክት፡ ኩሎሙ፡ ወሰገዱ፡
ወሰብሉ፡፡

30. ወተወለጠ፡ ወኮነ፡ ከመ፡ መልአክ፡፡

31. ወሰቤሃ፡ ይቤለኒ፡ መልአክ፡ ዘይመርሐኒ፡ ለዝ፡
ስግድ፡ ወሰገድኩ፡ ወሰባሕኩ፡፡

32. ወይቤለኒ፡ መልአክ፡ ዝወእቱ፡ እግዚእ፡ ዘኩሉ፡
ስብሐት፡ ዘርሊኸ፡፡

33. ወእነዘ፡ ዓዲ፡ እትናገር፡ ርሊኩ፡ ካልአ፡ ስቡሐ፡
ዘይመስሎ፡ ወጸድቋን፡ ኅቤሁ፡ ቀርቡ፡ ወሰገዱ፡ ወሰብ
ሉ፡ ወለሊዎኒ፡ ሰባሕኩ፡ መስሌሆሙ፡ ወስብሐቱ፡ ሊተ
ወለጠ፡ በከመ፡ ርእዮሞ፡፡

34. ወሰቤሃ፡ ቀርቡ፡ መላእክት፡ ወሰገዱ፡፡

35. ወርሊክወ፡ ለእግዚእ፡ ወለዳግመ፡ መልአክ፡ ወ
እሙንቱሂ፡ ሀለው፡ ቅውማን፡፡

36. ወዳግመሐ፡ ዘርሊኩ፡ በፅጋመ፡ እግዚእዎ፡ ወተስ
እልኩ፡ መኑ፡ ወእቱ፡ ዝንቱ፡ ወይቤለኒ፡ ስግድ፡ ሎቱ፡
እስመ፡ ዝወእቱ፡ መልአክ፡ መንፈስ፡ ቅዱስ፡ ዘላዕሌከ፡
ወለባዕዳንሂ፡ ጸድቋን፡ ዘተናገረ፡፡

37. ወርእኩ፡ ስብሐተ፡ ዐቢዎ፡ ተከሢዮ፡ አዕይንተ፡
ነፋስዎ፡ ወላነ፡ ሊክህልኩ፡ ሰቤሃ፡ እርሓይ፡ ወሊመልአክ፡
ዘመስሌዎ፡ ወሊኩሎሙ፡ መላእክት፡ እለ፡ ርሊኩ፡ እን
ዘ፡ ይሰግዱ፡ ሎሎቱ፡ ለእግዚእዎ፡፡

38. ወባሕቱ፡ ርሊኩ፡ ለጸድቋን፡ በኅይል፡ ዐይ፡ እን
ዘ፡ ይረእዩ፡ ስብሐቶ፡ ለዝኩ፡፡

29. Et confestim omnes angeli appropinquaverunt, et coluerunt, et collaudaverunt.

30. Et mutatus est, factusque, sicut angelus.

31. Et confestim angelus, qui me ducebat, mihi inquit; "Illum cole;" et colui et collaudavi.

32. Et angelus mihi inquit; "Hic est Dominus
"omnis gloriæ, quam aspexisti."

33. Et dum adhuc colloquebar, vidi alium gloriosum, qui illi similis erat; et sancti ad eum appropinquaverunt, et coluerunt, et collaudaverunt, et egomet ipse collaudavi cum iis; sed gloria ejus non est mutata secundum eorum speciem.

34. Et confestim angeli appropinquaverunt et coluerunt.

35. Et vidi Dominum et secundum angelum, et ii stabant.

36. Et secundus, quem vidi, a sinistra fuit Domini mei, et rogavi; "Quis fuit ille?" Et inquit mihi, "Cole eum; nam hic est angelus Spiritus
"Sancti, qui per te aliosque sanctos locutus est."

37. Et vidi gloriam magnam, apertis animæ meæ oculis, et ego non potui illico videre, neque angelum, qui mecum, neque omnes angelos, quos vide-
ram colentes illum meum Dominum.

38. Attamen vidi sanctos magna vi aspicientes illius gloriam.

39. ወቀርቢ: ኅቤዎ: እግዚእዎ: ወመልአከ: መንፈስ: ወይቤ: ርሊ: ከመ: ተወህበከ: ትርአዎ: ለእግዚአብሔር: ወበእንቲአከ: ለመልአከ: ዘመስሌከ: ተወህቦ: ኅይል::

40. ወርሊኩ: ከመ: ሰገዳ: እግዚእዎ: ወመልአከ: ዘመንፈስ: ቅዱስ: ወሰብሉ: ክልሌሆሙ: ኅቡረ: ለእግዚአብሔር::

41. ወሰቤሃ: ከሱሎሙ: ጸድቋን: ቀርቡ: ወሰገዱ::

42. ወኩሎሙ: ጸድቋን: ወመላእክት: ቀርቡ: ወሰገዱ: ወኩሎሙ: መላእክት: ሰብሉ::

CAP. X.

1. ወሰቤሃ: ሰማዕኩ: ቃላተ: ወስብሐቷተ: ዘሰማዕኩ: በሰማዎት: ዘስድስቱ: ሰማይ: ዘሰማዕክወሙ: እንዘ: እዕርገ: ህዎ::

2. ወኩሎሙ: ለዝኩ: ለስቡሕ: ዘሊክህልኩ: ስብሐቶ: ርሊዎ: ይትፈኖ::

3. ወለሊዎኒ: እሰመዕ: ስብሐቶ: ወእረሊ::

4. ወእግዚእ: ወመልአከ: መንፈስ: ኩሎ: ይሰመዕ: ወኩሎ: ይረሊ::

5. ወኩሎ: ስብሐት: ዘይትፈኖ: እመስድስቱ: ሰማዎት: እከ: ክመ: ዘይሰማዕ: እላ: ያስተርሊ::

6. ወሰማዕክወ: ለመልአከ: ዘይመርሐኒ: ወይቤ: ዝወኸቱ: ዘልፀል: ፈድፋዳ: እመልፀላን: በቅዱስ: በቅ

39. Et Dominus meus ad me appropinquavit, et angelus Spiritus, et inquit; "Vide, ut tibi permis-
sum sit aspicere Deum, et propter te angelo, qui
tecum, datum est robur."

40. Et vidi, quod coluit Dominus meus, et angelus Spiritus Sancti, et collaudaverunt ambo eorum simul Deum.

41. Et confestim omnes sancti appropinquaverunt, et coluerunt.

42. Et omnes sancti et angeli appropinquaverunt et coluerunt, et omnes angeli collaudaverunt.

CAP. X.

1. Et statim audiui voces collaudationesque, quas audiveram in cœlis, sex cœlis, quas audiveram, illuc ascendens.

2. Et omnes ad illum gloriosum, cujus gloriam non potui aspicere, missæ sunt.

3. Et ego ipse audiebam collaudationem ejus et videbam.

4. Et Dominus, angelusque Spiritus audiebat, et omnia videbat.

5. Et omnis collaudatio, quæ emittebatur ex sex cœlis, non solum audiebatur, verum etiam cernebatur.

6. Et audiui angelum, qui me ducebat, ^a dicentem; "Hic est, qui altior altissimis ^b in singulis

^a et dixit.

^b in sancto sancto mundi.

ደስ: ዓለም: ዘይነብር: ወበቅዱሳን: ምርፋ: ዘህሎ: ይ
ትበህል: እመንፈስ: ቅዱስ: በእፈ: ጸድቋን: ሕቡሁ: ለእ
ግዚእ::

7. ወሰማዕን: ቋላተ: ዘልዑል: ፈድፋድ: ሕቡሁ: ለእ
ግዚእ: እነዘ: ይብሎ: ለእግዚእ: ክርስቶስ: ዘህሎ:
ይትበህል: ሊዋሱስ::

8. ፃእ: ወፈድ: ኩሎ: ሰማያተ: ወትወርድ: ምጽኖዕ:
ወዝን: ዓለም: እስከ: ኀበ: መልእክ: ዘውስተ: ሲኦል:
ወበሕቱ: እስከ: ለሐጌል: ሊተወር::

9. ወትተሜሰል: በከመ: ለመሳለ: ኩሎመ: እለ: ዘ
ውስተ: ኀመስቱ: ሰማያተ::

10. ወበከመ: ርእዮቶመ: ለመላእክተ: ምጽኖዕ: እ
ነዘ: ትተዓቀብ: ትተሜሰል: ወለመላእክተኒ: እለ: ውስ
ተ: ሲኦል::

11. ወሊዖአመፍ: ኩሎመ: መላእክተ: ዘዝን: ዓለ
ም: ከመ: እነተ: እግዚእ: ምስሌዮ: ዘሰብዐቲሁ: ሰማ
ያተ: ወዘመላእክቲሆመ: ወሊዖአመፍ: ከመ: እነተ: ም
ስሌዮ:

12. ወሰበ: በቃለ: ሰማያተ: ጸዋዕን: ወለመላእክቲ
ሆመ: ወለብርሃኖቲሆመ: ወሰበ: ኦዕበይን: ለሳድስ: ሰ
ማይ: ከመ: ትኸንን: ወትደምስስ: ለመጌንንቱ: ወለመ
ላእክቱ: ወለአማልክተ: ዝን: ዓለም: ወለዓለም: ዘእ
ምኒሆመ: ወትመልክ::

“ sanctis mundis, qui inhabitat et in sanctis manet, qui appellandus est a Spiritu Sancto Pater Domini.”

7. Et audiui verba maxime exaltati, patris mei Domini, dicentis meo Domino Christo, qui appellandus est Jesus :

8. “ Abi, descende per omnes cœlos, et descendes *ad* firmamentum et *ad* ^a mundum, usque ad angelum, qui apud inferos, sed *qui* modo non ad perditionem projectus est.

9. “ Et assimilaberis ^b similitudini omnium, qui in quinque cœlis ;

10. “ Et formæ angelorum firmamenti, cavens timet ipsi, assimilaberis, et angelorum, qui apud inferos.

11. “ Nec omnes angeli mundi noscent, quod tu *es* Dominus mecum septem cœlorum eorumque angelorum, nec noscent, quod tu *es* mecum.

12. “ Et cum voce ^c cœlesti vocavero eorum angelos, eorumque lumina, et cum magnum reddidero sextum cœlum, ut iudices, perdasque principatus, et angelos, et Deos mundi, et mundum, qui eorum est, tum regnabis.

^a istum mundum.

^b secundum similitudinem.

^c cœlorum.

13. እስመ: ክላደኒ: ወይቤሉ: ንሕነ: ክመ: ወዘእ
ንበሌነ: ወሊመኑሂ::

14. ወእመድሓ: እመአማልክተ: ጥተ: ተዐርግ: ለ
መከንከ: ወሊትቱፍለጥ: በበ: ሰማየ: ሰማይ: አላ: በስ
ብሐት: ተዐርግ: ወትኑበር: በየማነየ::

15. ወአጫሃ: ይሰግድ: ለከ: መጋንንተ: ወኃይላት:
ዘዘኩ: ዓለመ::

16. ዘንተ: ሰማዕኩ: ዘስብሐት: ዓቢይ: እንዘ: ይሌ
ዝዝ: ለእግዚየ: እመሐብዕ: ሰማይ::

17. ወከመዝ: ርሊኩ: ሰበ: ወፀሉ: እመሐብዕ: ሰማ
ይ: እግዚእየ: ውስተ: ሳድስ: ሰማይ::

18. ወመልእክ: ዘወሰደኒ: እመዝ: ዓለመ: መስሌየ:
ሀሉ: ወይቤለኒ: ለቡ: ሉሳይያስ: ወርሒ: ከመ: ትርሓይ:
ተወልጦ: ለእግዚእ: ወርዳቶ::

19. ወርሊኩ: ወሰበ: ርእይዎ: መላእክት: ሰቤሃ: ዘ
በ: ሳድስ: ሰማይ: ሰብሕዎ: ወወደስዎ: እስመ: ሊተወ
ለጦ: በከመ: ርእየቶ: ለመላእክት: ዘህየ: ወሰብሕ
ዎ: ወእነሂ: ሰባሕኩ: መስሌሆመ::

20. ወርሊኩ: ሰበ: ወጊዳ: ውስተ: ኃመስ: ሰማይ: ወ
ተመሰለ: ውስተ: ኃመስ: ሰማይ: በከመ: ርእየቶ: ለ
መላእክት: ዘህየ: ወሊሰብሕዎ: እስመ: ርእየቱ: ከመ:
ርእየቶ::

21. ወሰቤሃ: ወጊዳ: ውስተ: ራብዕ: ሰማይ: ወተመ
ሰለ: በከመ: ርእየቶ: ለመላእክት: ዘህየ::

13. "Nam mentiti sunt, et dixerunt, 'Nos sumus,
" et præter nos nullus est *Deus*.'

14. "Et postea a diis mortis ascendes in tuum
" locum, et non mutaberis in singulis cœlis, sed
" ^a splendide ascendes et sedebis a dextra mea.

15. "Et tunc te colent principatus, potestatesque
" ^b mundi."

16. Hoc audiui, quod magna *illa* gloria *dixit*, dum
præcipiebat meo Domino ex septimo cœlo.

17. Atque sic vidi, cum exiret ex septimo cœlo
meus Dominus in sextum cœlum.

18. Et angelus, qui abstulit me ab hoc mundo, me-
cum fuit, et inquit mihi; "Intellige, Isaias, et vide,
" ut cernas mutationem Domini et descensionem."

19. Et aspexi, et cum angeli viderent eum, con-
festim ii, qui in sexto cœlo *fuerunt*, collaudaverunt
et celebraverunt eum, quoniam non mutatus est se-
cundum formam angelorum, qui *fuerunt* ibi. Et
collaudaverunt eum, et ego collaudavi cum iis.

20. Et vidi, cum descenderet in quintum cœlum,
et mutatus est in quinto cœlo secundum formam
angelorum, qui ibi *fuerunt*; et non collaudaverunt
eum, quoniam ejus forma *fuit* prout eorum forma.

21. Et statim descendit in quartum cœlum, et
assimilatus est formæ angelorum, qui ibi.

^a in splendore.

^b istius mundi.

22. ወሰብ፡ ርእይዎ፡ ሊሰብሕዎ፡ ወሊወዳስዎ፡ እስ
መ፡ ርእየቱ፡ ከመ፡ ርእየቶሙ፡፡

23. ወዓዲ፡ ርሊኹ ሰብ፡ ወረዳ፡ ውስተ፡ ሣልስ፡ ሰማይ፡
ወተመሰለ፡ በከመ፡ ርእየቶሙ፡ ለመላእክት፡ ዘውስተ፡
ሣልስ፡ ሰማይ፡፡

24. ወማሳለፋተ፡ እለ፡ የዐቅቡ፡ ለኀቀጽ፡ ሰማይ፡ ሓ
ሠሠ፡ ወእግዚእ፡ ወሀበሙ፡ ከመ፡ ሊይተሐመር፡ ወሰብ፡
ርእይዎ፡ ሊሰብሕዎ፡ ወሊወዳስዎ፡ እስመ፡ ርእየቱ፡ ከ
መ፡ ርእየቶሙ፡፡

25. ወዓዲ፡ ርሊኹ፡ ሰብ፡ ወረዳ፡ ውስተ፡ ዳግሙ፡ ሰ
ማይ፡ ወዓዲ፡ ወሀብ፡ በህየኒ፡ ማሳለፋተ፡ እስመ፡ እለ፡
የዐቅቡ፡ ለኀቀጽ፡ የሓሠሠ፡ ወእግዚእ፡ ይሁብ፡፡

26. ወርሊኹ፡ ሰብ፡ ተመሰለ፡ በከመ፡ ርእየቶሙ፡ ለ
መላእክት፡ ለዘ፡ በዳግሙ፡ ሰማይ፡ ወርእይዎ፡ ወሊሰብ
ሕዎ፡ እስመ፡ ርእየቱ፡ በከመ፡ ርእየቶሙ፡፡

27. ወዓዲ፡ ርሊክዎ፡ ሰብ፡ ወረዳ፡ ውስተ፡ ቀዳማዊ፡
ሰማይ፡ ወበህየኒ፡ ወሀብ፡ ማሳለፋተ፡ ለእለ፡ የዐቅቡ፡ ለ
ኀቀጽ፡ ወተመሰለ፡ በከመ፡ ርእየቶሙ፡ ለመላእክት፡ እለ፡
በፀጋመ፡ ዝኹ፡ መኀበር፡ ወሊሰብሕዎ፡ ወሊወዳስዎ፡ እ
ስመ፡ ርእየቱ፡ በከመ፡ ርእየቶሙ፡፡

28. ወኪዎረሰ፡ ለልብ፡ ዘተስእለኒ፡ በእኀተ፡ መልእክ፡
ዘይመርሐኒ፡፡

29. ወዓዲ፡ ወረዳ፡ ውስተ፡ ምጽኅዕ፡ ሓብ፡ መኸኀኀ
ዝ፡ ዓለሙ፡ ይኀብር፡ ወወሀብ፡ ማሳለፋቶ፡ ለእለ፡ በፀጋ

22. Et cum viderent eum, non collaudaverunt eum, nec celebraverunt eum, quoniam ejus forma prout eorum forma.

23. Porro vidi, cum descenderet in tertium cœlum, et assimilatus esset formæ angelorum, qui in tertio cœlo.

24. Et ^a commeatum, ii, qui portam cœli custodiverunt, postulaverunt, et Dominus *istum* dedit iis, ut ignotus; et cum viderent eum non collaudaverunt, nec celebraverunt eum, quoniam ejus forma prout eorum forma.

25. Porro vidi, cum descenderet in secundum cœlum, et rursus dedit commeatum, quia ii, qui custodiebant portam, postulabant, et Dominus dabat:

26. Et vidi, cum mutatus est secundum formam angelorum, qui in secundo cœlo, et aspexerunt eum, sed non collaudaverunt eum, quoniam ejus forma prout eorum forma.

27. Porro vidi eum, cum descenderet in primum cœlum, et ibi dedit commeatum iis, qui custodiverunt portam, et assimilatus est formæ angelorum, qui *fuerunt* a sinistra istius throni, et non collaudaverunt eum, nec celebraverunt eum, quoniam ejus forma prout eorum forma.

28. Et me ipsum nemo interrogavit propter angelum, qui me ducebat.

29. Porro descendit in firmamentum, ubi princeps hujus mundi habitabat, et dedit commeatum iis, qui

^a *transitum.*

መ፡ ወርእዮቱ፡ ከመ፡ ዚላሆመ፡ ወሊሱብሕወ፡ በህዋ፡
እሳ፡ በዳኘጽ፡ ሀለው፡ እሐዱ፡ ለእሐዱ፡ ይትቋተሱ፡ እስ
መ፡ ህዋ፡ ሀሎ፡ ኃይለ፡ እነቲይ፡ ወዳኘጽ፡ ዘበ፡ ሓዳጥ፡፡

30. ወርሊኹ፡ ሶበ፡ ወረዳ፡ ወተመሰለ፡ ለመላእክተ፡
እየር፡ ወወእቱ፡ ሀሎ፡ ከመ፡ እሐዱ፡ እመውስቱቶሙ፡፡

31. ወሊወሀበ፡ ማሓለፋተ፡ እስመ፡ እሐዱ፡ ለእሐዱ፡
የሀይድ፡ ወይገፋዕ፡፡

CAP. XI.

1. ወእመድሓረዝ፡ ርሊኹ፡ ወመልእክ፡ ዘተናገረ፡ መ
ስሌዋ፡ ዘመርሐኒ፡ ይቤለኒ፡ ለቡ፡ ሊሳይያስ፡ ወልዳ፡ እ
ጥጽ፡ እስመ፡ ለዝ፡ ተፈኖኹ፡ እመኃበ፡ እግዚአብሔር፡፡

2. ወእነሂ፡ ርሊኹ፡ እመትወልዳ፡ ዳዊት፡ ነቢይ፡ ብእ
ሲት፡ እነተ፡ ስማ፡ ማርያመ፡ ወይእቲ፡ ድኅግል፡ ወትተፈ
ኅር፡ ለብእሲ፡ ዘስሙ፡ የሴፋ፡ ብእሲ፡ ፀረባዊ፡ ወወእ
ቱሂ፡ እመዘርእ፡ ወእመትወልዳ፡ ዳዊት፡ ጸድቅ፡ ዘእመ
ቤተ፡ ልሔመ፡ ዘይሁዳ፡፡

3. ወይመጽእ፡ በመክፈልተ፡ ዚላሃ፡ ወሶበ፡ ተፋሕረት፡
ትትረከብ፡ ፅንከታ፡ ወይፈቅድ፡ የሴፋ፡ ጸረባዊ፡ ይሓድጋ፡፡

4. ወመልእክ፡ መኅፈስ፡ ያስተርሊ፡ በዝ፡ ዓለመ፡ ወእ
መዝ፡ ሊዋኅድጋ፡ የሴፋ፡ ፡ ለማርያመ፡ ወወእቱሰ፡
እልበ፡ ለዘ፡ ይከሠተ፡ ዘነተ፡ ነገረ፡፡

5. ወሊይቀርባ፡ ለማርያመ፡ ወየቦቅባ፡ ከመ፡ ድኅግል፡
ቅድስት፡ ወባሕቱ፡ ፅንሰ፡ እነዝ፡ ባቲ፡፡

a sinistra *fuērunt*, et ejus forma *fuit* prout eorum, et non collaudaverunt eum ibi, sed ^apugnaciter alius alium trucidabat, nam ibi existit potestas mali, et contentionis, quæ parumper *durat*.

30. Et vidi, cum descenderet, et assimilaretur angelis aëris, et ille factus est prout unus ex iis.

31. Et non dedit commeatum, quia alius alium diripiebat, et injuria afficiebat.

CAP. XI.

1. Et posthæc vidi, et angelus, qui collocutus est mecum, qui me duxit, inquit; “Intellige Isaias, fili “Amos, nam propter hoc missus fui a Deo.”

2. Et ego aspexi ex stirpe Davidis vatis mulierem, cui nomen Maria, et illa erat virgo, et despondebatur viro, cui nomen Josephus, fabro lignario, et ille *erat* e semine et stirpe justi Davidis, qui ex Bethlehem Judææ.

3. Et veniebat ^bad ejus hæreditatem; sed cum desponderetur, reperiebatur gravis, et Josephus, faber lignarius, volebat eam repudiare.

4. Et angelus Spiritus apparebat in mundo. Et post hoc Josephus non repudiabat Mariam, nec ille alicui detegebat hanc rem.

5. Nec appropinquabat Mariæ, sed conservabat eam, ut virginem sanctam, quamvis erat gravis.

^a in contentione.

^b ad ejus portionem.

6. ወሊይነብር: መስሌሃ: አውራሃ: ክልሌ::

7. ወእመድሃረ: ክልሌ: አውራሃ: መዋዕል: ወዋሴ
ፋ: ይሂሉ: ወስተ: ቤቱ: ወማርያመ: : ወበሕቱ:
ክልሌሆመ: በሕቲቶመ::

8. ወይከውን: ሰብ: ይሂልው: በሕቲቶመ: ወትኔጽር:
ማርያ: በአዕይንቲሃ: ሰቤሃ: ወትራሊ: ሓዳነ: ንሕሰ: ወት
ዳነግፅ::

9. ወእመድሃረ: ዳነግፅተ: ትተረከብ: ከርህ: ከመ:
ቀደመ: ዘእንበለ: ትጽንሰ::

10. ወሰብ: ይቤለ: : ዮሴፋ: : ዮሴፋ:
መንተ: ያዳነግጽኪ: ይተከሠተ: አዕይንቲሁ: ወይራእዮ:
ለሓዳነ: ወይሴብሐ: ለእግዚአብሔር: እስመ: በመክፈ
ልቱ: መጽሐ: እግዚእ::

11. ወቃል: ይከውን: ሎመ: ዘንተ: ራእዮ: ለመኑሂ:
ሊትንግሩ::

12. ወይተነገር: ቅል: በእንተ: ሓዳነ: በቤተ: ል
ሔመ::

13. በእለ: ይብሉ: ወለዳት: ድንግል: ማርያመ: ቅድ
መ: ክልሌ: አውራሃ: ::

14. ወብዙኃን: ይብሉ: ሊወለዳት: ወሊዐርገት: መ
ወልድ: ወሊጽራሃ: ሓማመ: ሊሰማዕነ: ወይጼለሉ: ኩ
ሎመ: እመኔሁ: ወዋላመሩ: ኩሎመ: በቱ: ወሊዎሐ
መሩ: እመላይቱ: ወእቱ::

15. ወይነሠእወ: ወይመጽሕ: ለፕዝራት: ዘገሊላ::

6. Et manebat cum ea duos menses.

7. Et post duos menses dierum Josephus erat in sua domo, et Maria; sed ambo eorum *erant* soli.

8. Et fiebat, dum erant soli, et Maria despiciebat oculis, *ut* statim cernebat infantem parvum, et obstupescebat.

9. Et post stuporem matrix ejus inveniebatur, ut prius, sine graviditate.

10. Et cum diceret Josephus Josephus; “Quid obstupefacit te;” oculi ejus aperiebantur, et videbat infantem, et collaudabat Deum, quoniam in hæreditatem suam venit Dominus.

11. Et ^a vocem audiebant, *dicentem*, “Hanc visionem nemini narrabitis.”

12. Et rumor de infante percrebescebat in Bethlehem Judææ.

13. Erant, qui dicebant parturisse virginem Mariam ante duos menses

14. Et multi dicebant, *eam* non parturisse, nec obstetricem ascendisse, nec clamorem partus esse auditum. Et omnes *mente* obcæcabantur de eo, et omnes sciebant illum esse, sed nesciebant, unde ille.

15. Et sumebant eum, et veniebant Nazaretham Galilææ.

^a vox erat iis.

16. ወርሊኹ፡ ሕዝቅያስ፡ ወሊዎስብ፡ ወልድዎ፡ ወለባ
ዕዳንሂ፡ ነቢያት፡ እነግር፡ ለእለ፡ ይቀውሙ፡ ከመ፡ ሓ
ብእ፡ ኩሎ፡ ሰማያት፡ ወኩሎ፡ መጋኘት፡ ወኩሎ፡ እ
መላከ፡ ዘዝ፡ ዓለመ፡፡

17. ወርኹ፡ በናዝሪት፡ ሀሎ፡ ይጠቡ፡ ከመ፡ ሓፃን፡
ወበከመ፡ ሠርዓት፡ ሀሎ፡ ከመ፡ ሊይትአመር፡፡

18. ወሱበ፡ ልህቀ፡ ይገብር፡ ተእመረ፡ ዐቢዎ፡ ወመን
ክረ፡ በመድረ፡ እስራኤል፡ ወሊዎሩሳሌም፡፡

19. ወእመድሓረዝ፡ ይቀንእ፡ በቱ፡ ነጌራዊ፡ ወዶነሠ
እሙ፡ ለወሱዳ፡ እስራኤል፡ ላዕሌሁ፡ እንዘ፡ ሲዞላመሩ፡
መኑ፡ ወእቱ፡ ወይሚጥውወ፡ ለንጉሠ፡ ወይሰቅልወ፡ ወ
ይወርድ፡ ሓበ፡ መልእክ፡፡

20. በሊዎሩሳሌምኤ፡ ርሊክወ፡ እንዘ፡ ይሰቅልወ፡
ደበ፡ ዕፅ፡፡

21. ወከመኒ፡ እመድሓረ፡ ሣልስት፡ ዕለት፡ ይትነሣእ፡
ወይኑበር፡ መዋዕለ፡፡

22. ወይቤለኒ፡ መልእክ፡ ዘይመርሐኒ፡ ለቡ፡ ሊሳይ
ዎስ፡ ወርሊኹ፡ ሱበ፡ ፈነወሙ፡ ለዐሠርቱ፡ ወክልሌቱ፡ እ
ርዳእ፡ ወዐርገ፡፡

23. ወሐነ፡ ርክወ፡ ወኮነ፡ በመጽናዕ፡ ወሊተወለጠ፡
በከመ፡ ርእዎቶሙ፡ ወርእይወ፡ ኩሎሙ፡ መላእክት፡ ዘ
መጽናዕ፡ ወሰይጥን፡ ወሰገደ፡፡

24. ወብዙሓ፡ ሐዘን፡ ኮነ፡ በህዎ፡ እንዘ፡ ይብሉ፡
እፎ፡ ወረደ፡ እግዚእነ፡ ላዕሌነ፡ ወንሕነ፡ ሊለበውነ፡ ስብ

16. Et vidi, Ezechias, et Josheb, mi fili, vosque alii Vates, cum quibus *hic* stantibus colloquor, quod celatus est omnibus cœlis, et omnibus principatibus, et omnibus diis hujus mundi.

17. Et vidi eum in Nazarethā sugentem, ut infans, et secundum conditionem *suam* erat, ut ignotus.

18. Et cum adolesceret, faciebat signa magna, et miracula in terra Israelis et Hierosolymæ.

19. Et posthæc alieni eum in odio habebant, et excitabant filios Israelis in eum, nescientes, quis ille; et tradebant eum regi, et suspendebant eum, et descendebat ad angelum *mortis*.

20. In Hierosolyma aspexi eum suspensum in arbore.

21. Et post tertium diem resurgebat, ^a diuque manebat.

22. Et angelus, qui me ducebat, inquit; "Intellege, Isaias." Et vidi, cum mitteret duodecim Discipulos, et ascenderet.

23. Et ego aspexi eum. Et fuit in firmamento, et non mutatus est secundum eorum formam, et omnes angeli firmamenti et Satan viderunt eum, et coluerunt.

24. Et magna tristitia fuit ibi, dum dicebant; "Quomodo noster Dominus descendit ad nos, et

^a Dies.

ሐተ፡ ዘሀለወት፡ ላዕሌሁ፡ ዘኔራሊ፡ ዘተረክበ፡ ላዕሌሁ፡
እመሳደስ፡ ሰማይ፡፡

25. ወዐርገ፡ ውስተ፡ ዳግመ፡ ሰማይ፡ ወሊተወለጠ፡
እላ፡ ኩሎሙ፡ መላእክት፡ እላ፡ በየማኒ፡ ወበፀጋመ፡ ወ
መነበር፡ ማእከላ፡ ውእቱ፡፡

26. ወይሰገዱ፡ ሎቱ፡ ወይሴብሕወ፡ ወይብሱ፡ እፎ፡
እግዚእነ፡ ጎብእነ፡ እነዘ፡ ይወርዱ፡ ወሊለበውነ፡፡

27. ወከማሁ፡ ዐርገ፡ ውስተ፡ ሣልስ፡ ወከማሁ፡ ሱብ
ሉ፡ ወይቤሱ፡፡

28. ወውስተ፡ ራብዕ፡ ሰማይ፡ ውኃመስሃ፡ ከማሁ፡
ክመ፡ ይቤሱ፡፡

29. ወባሕቱ፡ ስብሐትሰ፡ አሐዱ፡ ውእቱ፡ ወእመኔሁ፡
ሊተወለጠ፡፡

30. ወርሊኹ፡ ሰባ፡ ውስተ፡ ሰማይ፡ ዐርገ፡ ወሰገዱ፡
ሎቱ፡ ወሱብሕወ፡፡

31. ወባሕቱ፡ ውስተ፡ ኩሉ፡ ሰማያት፡ ስብሐት፡ ይት
ዌሰክ፡፡

32. ወርሊክወ፡ እፎ፡ ዐርገ፡ ውስተ፡ ሱብዕ፡ ሰማይ፡
ወሱብሕወ፡ ኩሎሎሙ፡ ጸድቃኒ፡ ወኩሎሙ፡ መላእክ
ት፡ ወሰቤሃ፡ ርሊኹ፡ ከመ፡ ነበረ፡ በየማኒ፡ ዘስብሐት፡
ዐቢይ፡ ዝኹ፡ ዘእቤለክመ፡ ከመ፡ ሊክህልኹ፡ ስብሐቶ፡
ርሊዮ፡፡

33. ወመልእክኒ፡ ዘመኔፈስ፡ ቅዱስ፡ ርሊኹ፡ ከመ፡
ነበረ፡ በፀጋመ፡፡

“ nos non sensimus splendorem, qui ejus est, quem
“ aspicimus, qui in eo repertus est, sexto cœlo.”

25. Et ascendit in secundum cœlum, et non mutatus est; sed omnes angeli *ibi erant ii*, qui a dextra, et a sinistra, et thronus in medio erat,

26. Et colebant eum, et collaudabant eum, et dicebant; “ Quomodo Dominus noster celatus est nobis, dum descendebat, et non animadvertebamus.”

27. Et similiter ascendit in tertium *cœlum*, et similiter collaudaverunt et dixerunt.

28. Et in quarto cœlo et quinto similiter dixerunt.

29. Sed collaudatio una fuit; nec posthæc mutatus est.

30. Et vidi, cum in *sextum* cœlum ascenderet, et coluerunt eum et collaudaverunt eum.

31. Sed in omnibus cœlis collaudatio associata est.

32. Et vidi eum, quomodo ascendit in septimum cœlum, et omnes sancti omnesque angeli collaudaverunt eum. Et confestim vidi, quod sedit a dextra illius magnæ Gloriæ, cujus splendorem dixi vobis me non posse aspicere.

33. Et angelum Spiritus Sancti vidi, quod sedit a sinistra.

34. መልአክ: ዘይቤለኒ: ሊሳይዎስ: ወልደ: ለጥጽ:
 ለደሃነስ: እስመ: ዐቢይት: እሳነቱ: እስመ: ጠየቀ: ዘሊ
 ጠየቀ: ወልደ: ሠጋ::

35. ወትገብእ: ወስተ: ልብስከ: እስከ: መዋዕሊከ:
 ይተፈጽመ: ለጫሃ: ትመጽእ: ዝየ: እሉነተ: ርሊኹ::

36. ወይቤ: ሊሳይዎስ: ለኩሎሙ: እለ: ይቀውሙ:
 ቅድሚሁ: ወይቤብሉ: ወይትፍገሮ: ለሕዝቅያስ: ነገሠ:
 ወእቤ: ከመ: እሳነተ: ተፍገርኹ::

37. ወተፋጽሚቶ: ለዝ: ዓለሙ::

38. ወኩላ: ዛቲ: ራእይ: ትተፈጽመ: በደኃይት: ትው
 ልድ::

39. ወአመሐሎ: ሊሳይዎስ: ከመ: ሊይንግር: ለሕዝ
 በ: እስራኤል: ወሊእሳነተ: ቋላተ: ከመ: ሊየሁብ: ለእዕ
 ልወ: ለሰብእ::

40. ወአጫሃ: ታኑብወን: ወአንተሙስ: ሀልው: በመ
 ነፈስ: ቅዱስ: ከመ: ትነሠኡ: አልበሲክሙ: ወመና
 ብርተ: ወእክሊላተ: ዘስብሐት: ዘበ: ሰብዕ: ሰማይ:
 ነቡር::

41. በእነተ: እሳ: ራእዮተ: ወትንቢታተ: ወሰሮ: ሰማ
 ያል: ሰይጣን: በእደ: ምናሴ: ለሊሳይዎስ: ወልደ: ለጥ
 ጽ: ነቢይ::

42. ወዘነተ: ኩሎ: ወሀበ: ሕዝቅያስ: ለመናሴ: በ
 ዓመተ: ጸ: ወ፲::

34. Angelus, qui mihi dixit; "Isaias, fili Amos, servo te, quia hæc magna sunt, nam scivisti, quod filius carnis nescivit.

35. "Sed reverteres ad vestem tuam, donec dies tui impleantur; tunc huc venies." Hæc vidi.

36. Et Isaias dixit omnibus, qui stabant coram eo, et collaudabant. Et colloquebatur cum Ezechia rege, *dicens*, "Aio quod hæc dixi.

37. "Et consummatio hujus mundi *erit*.

38. "Et omnis hæc visio implebitur in ultima generatione."

39. Et Isaias obsecravit eum non narrare populo Israelis hæc verba, ne *ea* subjiceret perversitati hominis.

40. "Sed tunc, *inquit*, dicetis de iis, cum vobis permissum erit a Spiritu Sancto accipere vestes vestras, et thronos et coronas splendoris, quæ in septimo cœlo reposita sunt."

41. Propter has visiones, et vaticinia, Samael Satan serra dissecuit, per Manassem, Isaiam filium Amos vatem.

42. Et hæc omnia Ezechias tradidit Manassi in
xxvi. anno *regni*.

43. ወሊተዘከረ: መናሴ: ወሊወዳዖን: ውስተ: ልቡ:
ለእሳ: እሳ: ተቀኒዖ: ለሰይጣን: ተሐጉለ::

ተፈጸመ: በዝዖ: ዘሌሳይያስ: ነቢይ: መስለ: ዕርገቱ::



ወለከሰ: ኦሎቡዖ: ለሮን: በከመ: ለጽሐፍከ: ዘንተ:
መጽሐፈ: በደበ: መድሮ: ይጽሐፍ: ከመከ: እግዚአ
ብሔር: ውስተ: መጽሐፈ: ሕይወት: ውስተ: ለዕማደሃ:
ለሊዖሩሳሌመ: ሰማዖቂት:: እስመ: ለብጻርከ: ቃለ: እግ
ዚአብሔር: ከመ: ይኩንከ: ከንቀ: ለፍኖት: እሙብዙሳ:
መዛግብት:: ወይእዜኒ: በከመ: ጸገወከ: እግዚአብሔር:
ዘንተ: ጸጋ: በደበ: መድሮ: ትመንፍ: ለዛቲ: ሲመት: ኃ
ሳፊት: ወረሰዖከ: ታፍቅር: ንዴት: ወዲደ: ጸገወከ: ከመ:
ትኩን: ነግደ: ወፈሳሴ: ውስተ: መቃብሩ: ቅድስት:: የሀ
ብከ: እግዚአብሔር: መናብርተ: ልዑላት: ወእክሊላት:
ብሩሃት: መስለ: እኑነ: መርቆርዖስ: ክድን: በልብሰ:
የወሀት: መሱሉ: ፍቅር: ውኒሩት:: ወመስለ: ቀሲስ: ዘ
ሚከሌል: ወኩሎሙ: ለኃው: እለ: መስሌክመ: እለ:
ተመሰሉ: ከመ: መላእክት: ይጸውዳሙ: ለኩሎሙ:
ውስተ: ዘለዓለመ: ዕረፍት: ወሕይወት: ወያስመዳሙ:
ቃለ: ፍሠሐ: ዘይብል: ንዑ: ቡሩካኑ: ለሎቡ: ትረቡ:
መንግሠተ: ሰማዖት: ለሚን: ለሚን: ወለሚን::

43. Et Manasses oblitus est, nec reposuit hæc in ^a sua mente; sed servituti Satanæ perdit se dedit.

*Hic absolutus est liber Isaïæ Vatis cum ejus
ascensione.*

Et quoad te, mi pater Aaron, sicut, ut hic liber scribatur in terris, fecisti, Deus scribet tuum nomen in libro vitæ in columnas Hierosolymæ cœlestis. Nam prætulisti verbum Dei ut sit viaticum, multis thesauris. Et nunc, quandoquidem Deus tibi hanc gratiam in terris donavit, ut officium, quod transit, rejiceres, et fecit, ut paupertatem amares, et præterea tibi *gratiam* donavit, ut esses advena et peregrinator apud sanctum sepulchrum, dabit tibi Deus thronos supernos et coronas splendidas cum fratre nostro Mercurio, tecto veste mansuetudinis, pleno amore et benevolentia, et cum presbytero Michaelē, omnibusque fratribus, qui vobiscum *sint*, qui angelis fuerunt similes. Omnes eos vocabit in æternam tranquillitatem vitamque. Et faciet, ut audiant vocem gaudii, quæ dicet, “Agite, O Benedicti Patris mei, possidete regnum cœlorum.” Amen, Amen, et Amen.

^a suo corde.

ወለጸሐፊሁሰ፡ ነዳይ፡ ተዘከሩኒ፡ በጸሎትክሙ፡፡ ወእ
 ንተኒ፡ እግዚእዎ፡ ገብረ፡ ክርስቶስ፡ ሊትሒሰኒ፡ በእነተ፡
 ዘሊዎሰነይድ፡ ጽሑፈ፡ እስመ፡ ፈድፋዳ፡ ጐጋእድ፡ ከመ፡
 እግበር፡ ፈቃድክ፡ ወእነተኒ፡ ግበር፡ ፈቃድዎ፡ ወእስተፈ
 ሠሐኒ፡ ልብዎ፡ በልብክ፡ ግሩሙ፡ ዘቀጢኒ፡ ፋትለቱ፡ ወ
 ሠናይ፡ እንመቱ፡ ዘገወፅ፡ እደ፡ ወዐ፡ ወርደ፡፡

Et quoad pauperem ejus scriptorem, reminiscimini mei in vestris precibus. Et tu, mi Domine, serve Christi, ne me ideo reprehendas, quod male fecerim scripturam; nam maxime fui sollicitus, ut præstarem voluntatem tuam. Sed tu, meam voluntatem præsta, et exhilara cor meum, panno venerabili *donato*, cui filum est tenue, et bona textura, cujus 12 est ^a longitudo, et 4 latitudo.

^a *manus.*

ANNOTATIO

IN

ASCENSIONEM ISAIÆ.

CAP. I.

Ver. 5. ጸላት: a radice ወጸላ: vel ወፀላ: Ludolfus de literis affinibus hæc monet: “Literæ quædam
 “nomine tantum et figura, non autem pronuncia-
 “tione, hodie differunt, veluti ሀ: ሐ: et ኀ:: Item
 “ወ: et ሰ:: ለ et ዐ:: ጸ: et ፀ:: quas propterea *affi-*
 “*nes* vocabimus.” Gramm. Ed. 1702. p. 5. “Cum
 “apud Æthiopas nihil frequentius sit, quam Antis-
 “tœchon, seu *permutatio literarum eundem sonum*
 “*habentium*, observandum est, si vox eo modo, quo
 “scripta est, in Lexicis non reperiatur, vel signifi-
 “catio non quadret, eam tamdiu sub aliis literis *affi-*
 “*nibus* quærendam esse, donec reperiatur. Quam-
 “obrem quoties vocabuli alicujus literæ variari pos-
 “sunt, toties illud in Lexico evolvendum esse me-
 “mineris. E. gr. Vox ሠሐጽ: *immitis*, multifariam
 “potest exarari, ut 1. ሠሐጽ: 2. ሠሀጽ: 3. ሠኀጽ:
 “4. ስሀጽ: 5. ስሐጽ: 6. ስኀጽ: 7. ሠሐፀ: 8. ሠሀፀ:
 “9. ሠኀፀ: 10. ስሀፀ: 11. ስሐፀ: 12. ስኀፀ:: Si ergo

“ aliquis tam fortunatus non fuerit, ut mature inve-
 “ niat talem vocem, *duodecies* quærere necesse ha-
 “ bebit.” Lexic. ed. 1699. art. *De investigatione ra-
 dicis.*

Chimæra primo aspectu satis terrifica ! Quæ ta-
 men constanti brevissime succumbit.

Ver. 6. Ἀἰὲς ἡρῶν: male script. pro Ἀἰὲς ἡφῶν:
 Item Ἀἰ. ῥῶ-ν: *Joshab*, pro Ἀἰ. ῥῶ-ν: *Josheb*.

Ver. 7. ἡρῶν: ἡρῶν-νῶν: — ἡρῶν: formula
 jurandi pariter apud Hebræos ac apud Æthiopas.
 Sic 2 Sam. xii. 5. David dixit Nathani; כִּי יְהוָה חַי
 וְנֹאמַר הָעֵשָׂה הַזֶּה “ *Ut vivit Jehova, reus mor-
 “ tis est vir ille, qui fecit hoc.*”

Ver. 8. -ἡρῶν: *Berial*. Sed ver. 9. -ἡρῶν: *Be-
 liar*. In Nov. Testam. ἡρῶν: *Belhor*, 2 Cor. vi. 15.
 Ibidem Græce legitur Βελίαλ, *Belial*, aut quod Gries-
 bach. ex fide MSS. &c. malit, Βελίαρ, *Beliar*. Lectio
 posterior in “Testamento duodecim Patriarcharum”
 sæpissime occurrit. Vide Fabricii Cod. Pseudepi-
 graph. Vet. Test. pp. 539, 618, 629, 644, 646, 654,
 663, 729, 731, 733, 735. Apud Hebræos בלעל, *Be-
 lial*. J. D. Michaelis in Supplem. Lex. Heb. p. 1120.
 hoc inter alia notat; “Codices quidem MSS. hu-
 “ cusque collati, habent plerique, ac tantum non
 “ omnes Βελίαρ, quæ mihi quidem vera videtur scrip-
 “ tio. Græci nulla habentes verba in *l* desinentia
 “ *Belial* in *Beliar* mutant.” Hinc Æthiopes vel *Be-*

liar, vel ut plerumque, literis *l* et *r* transpositis, *Berial* scripsisse videntur.

De nomine Samael vel Sammael vid. Dissertationem calci subjunctam.

Ver. 11. ለይቅዐክ: loco ለእቅዐክ: prim. pers. / ሲ. sing. temp. conting. cum affixo secundæ. “Alf characteristicum IV. V. IX. et X. conjugationis; ut et “እ, præformativum primæ personæ temporis contingentis, accedente negativa ለ: in omnibus conjugationibus convertitur in ያ: at si እ sexti ordinis “sit (viz. እ) tunc in ይ:” Lud. Gramm. p. 40.

CAP. II.

Ver. 4. ይተፈሳሕ: conting. sext. conjug. Hoc semper est animadvertendum, quod vim non futuri solum, verum *præsentis* etiam et *imperfecti*, habet tempus contingens. Vid. Ludolf. Gramm. p. 37.

Ver. 5. ዘሊቅ: ነዋይ: *Zalik Nevay*, non *hominis* fortasse, sed *officii*, sit nomen. Si ita se res habeat, clausula tum sonabit, “*per eum, qui vasibus* (seu “*armis*) *præfuit.*” Quid autem de nominibus *Belkira*, *Tabia*, et *Johannes de Anatot*, statuendum sit, quæ conjiciam, non habeo. Vere mihi hoc videor esse dicturus, Œdipo potius esse opus, quam interprete, ut singula virorum nomina, de quibus S. Scriptura tacet, Æthiopice contorta, explicentur, atque ad primordia revocentur. Peregrina quidem vo-

cabula Æthiopes tali et obscuritate et diversitate in linguam suam transferunt, ut neminem esse, qui ea ad illustranda se accingat, tam Lynceum, quin tantis in tenebris offendat, confirmare possim. Hæc, ut Ludolfus ait, ii “mire corrumpunt et detorquent, ut
 “cum pro ክርሰሊቶስ: *Χρυσόλιθος*, *Chrysolithus* gemma, scribunt ክራሌቶሌ: *Org.* vel ክርስቲሎሌ: “*Enc.* vel ክራሳቶሎሌ: *Apoc.* xxi. 20. Sic አቡ: ቀለ
 “መሲስ: pro *Apocalypsis*; ut ራእዮ: የሐንስ: አቡ: “ቀለመሲስ: *Visio Joannis Abu Kalemsis*, et similia.

“Id autem potissimum contingit in nominibus
 “propriis, ut *Cyriacus* scribunt modo ከርዮቶ: modo “ኩርዮቶ: *Encom.* quin et ህርዮቶስ: in Liturgiis
 “reperitur. Græca in *ιος*, Latina in *ius* modo per “ዮስ: modo per ወስ: terminant, ut ቆርኔልዮስ: et “ቆርኔልወስ: *Cornelius* &c. ut sæpe de alio accipias, quæ de eodem intelligenda.” *Gramm.* p. 92.

Sic cap. iii. 2. vocabula አለጋሮ: ዛጋሮ: *Alagar Zagar* obviam veniunt. Quis a se impetrare posset, ut crederet, *Shalmenezzer* regem Assyriæ hic indicari? Nihil autem dubitandum est, quin res ita se habeat. Hoc nomen Græce scribitur 4 Reg. xvii. 3. Σαλαμανασσάρ, unde Æthiopice hunc mirum in modum detorquetur.

Ver. 9. *Michaias*, Græce Μιχαίας. Hoc loco ሚካያስ: sed alibi ver. 12. et cap. vi. 7. ሚካኢያስ:

Ver. 11. Vocis **ይቀነጥሱ**: radix in Lexicis deest. Forte **ሱ**: mendose scribitur pro **ሰ**: Apud Ludolfum **ቀንጠሰ**: occurrit, quæ ita explicata reperitur. “*Per-fodit ይቀነጥሱ: ደርዶ*: perfodiant (*ni fallor*) loricam ejus. Lib. Myst.” Lexic. p. 210. Hanc vocem, tametsi dubius, verti *effodiebant*. Relativorum ellipsis non est infrequens. Vid. Ludolf. Gramm. p. 148.

Ver. 12. **ሕዝቅያስ**: *Ezechias* pro **ሰደቅያስ**: *Sadukias*, id est *Zedechias*, ex incuria librarii scriptum esse, plane e contextu patet. In sequente autem commate hoc nomen proprium ita **ሰደቅያስ**: *Sadochias*, moxque (ver. 16.) aliter, nempe **ሰደቅያ**: *Sadechia* pro *Sadechias*, ultima litera **ስ**: omissa, exaratum est.

Ver. 13. Quo tandem modo vox **በለላሐው**: ver-tenda sit, valde dubitavi. Radix, cui confiderem, in Lexicis occurrit nulla. Licetne igitur mihi hanc vocem sic emendare **በለለ**: **ዕዳው**: vel **በለላዕዳው**: id est, *Unusquisque cum adversario (suo)*? De emendatione mea pauca proferam. Distributiva **ለለ**: **ዘዘ**: &c. modo a nominibus disjunguntur, modo ad illa adjunguntur. Sic Tit. iii. 3. **ዘዘ**: **ዚላሁ**: legitur; sed Jac. i. 2. **ዘዘዚላሁ**: Nec causa est cur de permutandis literis **አ**: et **ዐ**: ambigatur, quoniam literæ ejusdem soni sæpe confunduntur. Lud. Gramm. p. 23. Porro vocalem *primi*, pro vocali *sexti*, ordinis

in **λ**: vitiose scriptum esse idcirco constat, quod **Λ**: in **ΛΛ**: se vocali *sexti* ordinis *anteire* (videl. **λ**) indicat. Lud. Gramm. p. 18. can. iv. Denique cum literam **ξ**: e voce **ὀξω**: excidisse suspicer, nihil aliud facio, nisi de eo conjecto, quod alibi compertum habeo. Vide cap. vii. 24. ubi **υ**: in **λυρλ**: et cap. ix. 38. ubi **λ**: in **ονλξ**: et ibid. 40. ubi **λ**: in **σαλη**: omittitur. Atque etiam cap. xi. 30. ubi tota vox **ήξή**: deest.

Ver. 14. **ἡνξ**: *aquila*, Græce *αἰτὸς*, cujusdam ædificii fastigium. Apud Julium Pollucem, scriptorem, qui secundo in seculo floruit, *Ægyptium*, hæc vox ita explicata occurrit: Τὸ δὲ τοῖς οἰκοδόμοις ἔργον, οἰκοδομεῖν . . . ὑπερῶα ποιεῖν, καὶ στέψαι τὰ οἰκήματα εἰς τὴν ὁδὸν, καὶ τὰς πλίνθους ἀναβαλεῖν πρὸς ἀριθμόν. Ὑπερίδης γὰρ ἐν τῷ πρὸς Ἐπικλέα ταῦτ' εἴρηκεν. Ὅταν δὲ οἱ ποιηταὶ φῶσιν,

ἐρέψομεν πρὸς αἰτὸν,

στεγάζομεν φασὶ πρὸς αἴτωμα. Onomasticon, lib. vii. cap. 27. Constat igitur vocabula *αἰτὸς* et *αἴτωμα* in eorum numerum ascripta esse, quæ in rem proprio nomine dictam manifesto cadunt.

Nec aliter *αἰτὸς* a Pausania capitur, qui sic eo utitur in transcurso: ὅποσα ἐν τοῖς καλουμένοις αἰτοῖς κεῖται. lib. i. cap. 24. Idem etiam id eodem in modo alio loco adhibet: τὰ δὲ ὑπολειπόμενα τοῦ ἐν τοῖς αἰτοῖς κόσμου ἰποιήσεν Ἀνδοθένης. lib. x. cap. 19.

Ad hos scriptores Pindarus accedat, qui quærit,

τίς γὰρ ἱππεί-
οις ἐν ἔντεσσιν μέτρα,
ἢ θεῶν ναοῖσιν οἰα-
νῶν βασιλῆα δίδυ-
μον ἔτηκ' ;

Olymp. xiii.

Denique Suidas αἰτὸς et αἰτώμα dilucide exponit:

Ἄετὸς, inquit, οἰκοδομημάτων τὸ κατὰ τὸν ὄροφον, ὃ τινες αἰτώ-
μα καλοῦσιν. Ἀέτωματα, τὰ τῶν ἱερῶν στεγασματα, πτέρυγας
καὶ αἰτοὺς καλοῦσιν. Ἀριστοφάνης, Τὰς οἰκίας ἐρέψομεν πρὸς
αἰτὸν, ἀντὶ τοῦ στεγάζομεν. Hoc loco Pearsonius anno-
tat; "Apud Aristoph. in *Anibus*, p. 411. 19. versus
"iste sic scriptus legitur,

"τὰς γὰρ ὑμῶν οἰκίας ἐρέψομεν πρὸς αἰτόν.

"Ubi Scholiasta inquit: Ἐρέψομεν. διὰ τὰ ἐν τοῖς ναοῖς
"αἰτώματα. ἀντὶ τοῦ στεγάζομεν πρὸς αἰτώματα. τὰς γὰρ
"τῶν ἱερῶν στέγας πτερὰ καὶ αἰτοὺς καλοῦσιν."

Quid quidem apud Græcos hæc vox valuerit, mihi
videtur multum esse quærere momenti, quoniam
Græco in sermone, ex quo, tanquam ex fontibus,
nihil dubito, quin hausta sit versio Æthiopica, nos-
trum liquet libellum antiquitus extitisse.

Vss. 15, 16. In his versibus quædam mihi implicata
videntur. Verti locutionem **יְיָ אֱלֹהֵינוּ**: *Deo*
Aguaron vel *Akron*, quippe quæ plane cum eadem
congruit, quæ Græce legitur 4 Reg. i. 2. scilicet, Θεὸν
Ἀγκάρων. Confiteor autem exemplum, in quo **יְיָ אֱלֹהֵינוּ**:

sic sensu proprio, non translato, sonat, me reperire nullum. Quæ quidem ad rem de suadendo Ahazia narratam attinent, omnia in aperto sunt. Ambigo tamen, quo id tendat, quod Michaia de suadendo accedit. *Belkiram* autem mendose pro *Ibkira* scriptum esse eo conjicio, quod res in *Belkiræ* tempora male quadrat. Nihilominus ad neminem nisi ad *Belkiram* ea, quæ sequuntur, pertinere perspicuum est.

CAP. III.

Ver. 1. **ይኑብሔር**: vox est inaudita. Lege locum ita emendatum: **ይኑብር**: **ብሔር**: *habitabat in regione*. Mihi persuasissimum est, literas **ብር**: in **ይኑብር**:, quæ e vestigio in **ብሔር**: gutturali **ሔ**: tantum interposita, sequuntur, librarii culpa prætermittas esse, aut, qui dictavit, subobscure verba proferentis, aut, qui scripsit, oscitanter, quæ dictata sunt, excipientis; quo casu evenit, unam ex duabus vocem esse effictam, quæ sensum fundat omnino nullum.

Ver. 6. Vox **ጠልገብት**: radici **ለገበ**: referenda est. Hanc autem radicem non reperio. Sed **ለገመ**: *frænavit, coercuit*, in Lexicis occurrit. Hinc fortasse nomen **ጠልገመት**: vel **ጠልገመት**: *coactus*, modum actionis denotans, sit derivandum, quamvis exemplum mihi deest. Lege igitur vocem ita correctam,

scilicet, litera **ሥ**: pro **ሰ**: substituta. . Quæ quidem conjectura, si durior videatur, sensum tamen præbet ad locum accommodatum.

Ver. 14. Narratio, ni fallor, hic loci aliquantulum turbatur. Quamobrem verba “*inquit Isaias*” interjeci, ut facilius evolvatur.

Ver. 15. **መዋዕ**: mendose pro **መዋዕል**:

Ver. 17. **ሱራፌል**: *Suraphel*, i. e. *Seraphim*. De hac voce Ludolfus in Lexic. notat; “Plurale nomen “apud Hebræos est. Varie id scribunt, ut peregrina solent.” Item; “In peregrinis nominibus “propriis tam quoad consonantes, quam quoad vocales, graviter peccant; ea enim non corrumpunt tantum, sed etiam mire variant, ut **ሱራፌል**: “vel **ሱራፌን**: *Seraphim*.” Gramm. p. 24.

Ver. 20. De voce **በወን**: nihil, quod valde probem, conjectare possum. Licetne putare male scriptam esse pro **በወይን**: *in vinea*, scilicet, in vinea domini, litera **ይ**: excidente? Mox fides Christiana appellatur “planta, quam plantaverunt 12 Apostoli “Dilecti.” cap. iv. 3.

Ver. 24. Radice **ወከለ**: Lexica carent Æthiopica. Arabica autem in lingua ipsamet **بَس**, extat, quam Castellus vertit, “Gradatim facto progressu incessit. “*Assidue incubuit negotio*.” Æthiopica vox **ሊቀኛት**: æque ac Græca **πρεσβύτεροι**, non ad ætatem solum, sed etiam ad officium, referenda sit.

Ver. 31. ራእያትኒ፡ እለ፡ ያጸረዐ፡ *meas visiones quas negligent.* Hoc loco, quod non de more decedit, animadvertendum est, relativum እለ፡ verbo præfixum plane abundare. Vid. Ludolf. Gramm. p. 149.

CAP. IV.

Ver. 5. Verba hæc translata tantum, ut opinor, eo tendunt, ut res supra naturæ vim atque ordinem multas fore efficiendas demonstrent. Ex eadem profecto ratione angelus, qui de portentis dicit, Ezræ prænunciat; (4 Esdr. v. 4.) “*Relucescet subito sol noctu, et luna ter in die;*” quæ Æthiopice ita legitur ወትበረሃ፡ ፀሐይ፡ ግብተ፡ በሌሊት፡ ወወርሓ፡ በጫልት፡ “*Et lucescet sol subito noctu, et luna in die.*” Miram autem hic loci et modo non absonam lectionem exhibet ^a versio Arabica ونظهر الشمس ونغته والليل والقمر في يوم واحد, *Et apparebit sol subito, et nox et luna in uno die.* Fortasse pro والليل, *et nox*, legendum est في الليل *in nocte*, i. e. *apparebit sol subito in nocte.* Quid autem sibi volunt quæ verba Arabice mox sequuntur; “*Et lux النور dabit vocem suam?*”

Ver. 6. *Ante me non fuit, non aliquis*, i. e. *Ante me fuit plane nullus.* አ፡ non repetita apud Æthiopas æque ac apud Græcos, fortius negat.

^a In Bibl. Bodl. adservata, et olim a S. Ockley Anglice red-dita. Vid. Whiston's Primitive Christianity, vol. iv.

Ver. 10. **አህር:** negligenter script. pro **አህጥር:** *urbes*.

Ver. 13. **ይኬፈው:** pro **ይተኬፈው:** can. ii. quo “*li-
“teræ dentales respuunt collisionem lingualium ት:
“et ዱ: mutarum, easque expellunt.*” Ludolf. Gramm.
p. 17. Præterea hanc vocem esse in futuro sextæ
conjugationis ea causa statuendum est, quod se-
cunda litera radicalis **ፈ:** cum vocali *primi* ordinis,
in loco vocalis *sexti* ordinis, nempe **ፋ:**, ut in futu-
ris et primæ et secundæ conjugationis solet, con-
iuncta legitur.

Ver. 15. “*Et sol erubescet.*” Isai. xxiv. 23. Hanc
clausulam, quæ in Heb. fontibus extat, nec Græca
nec Æthiopica exhibet versio.

Ver. 16. **እብርዖል:** pro **ለብርዖል:** proculdubio lapsu
librarii.

Ibid. **ይኑብር:** *sedebit*, Sing. Enallage numeri. For-
san sensu distributivo, i. e. *unusquisque sedebit*.

Ver. 18. **ለዕውኒ:** loco **ለዕውኑኒ:** can. i. “*Litera
“sexti ordinis muta a sequente simili, aut cognata
“sonante, eliditur.*” Lud. Gramm. p. 16.

Ver. 21. In hoc commate mihi videtur aliquid
esse impeditum. Vocem **ጦጦተርተ:** reddidi *sectio*,
quasi ad radicem **ጦተ:** referenda esset. Exemplum
autem talis formæ, sub ea radice, non apud Ludol-
fum extat, qui quidem post Castellum hoc solum ex-
hibet “**ጦተጌተ:** *amputatio, sectio, dissectio.*” Quam-

vis igitur sensum fundat quodammodo loco accommodatum, hæc tamen significatio non est extra controversiam posita. Neque profecto, quæ sectio demonstretur, aut cujus libri, intelligo. Tum etiam quo spectant, quæ statim sequuntur verba; scilicet, “*In qua Dominus inquit, ecce filius meus sapientia erit præditus?*” Profecto fateor, rem esse ejusmodi, de qua vix aut ne vix capere quidem probabilem possum conjecturam.

CAP. V.

Ver. 5. Literæ 𐤒𐤕: in vocabulo 𐤓𐤕𐤕𐤕𐤕𐤕𐤕: repetitæ leguntur. Repetitio mendosa est.

Ver. 8. *Manassem* et *Hierosolymam* bis script., ut videtur, ex incuria librarii.

Ver. 9. 𐤁𐤓: Interrogativ. *Num? An?* Ludolf. Gramm. p. 126.

Ver. 10. 𐤁𐤓𐤕𐤕: pro 𐤁𐤓𐤕𐤕𐤕: prima 𐤓: elisa. Ibid. can. i. p. 16.

Ver. 12. 𐤓𐤕𐤕𐤕: *Melakira*. Sed ver. 8. 𐤓𐤕𐤕𐤕: *Milkira*.

CAP. VI.

Ver. 2. De conjunctione 𐤓: animadvertendum est, non solum copulativæ, verum etiam, ut in cæteris linguis Orientalibus, discretivæ (*sed, at &c.*) vim habere. Vid. Ludolf. Gramm. p. 161.

Ver. 3. አሳይከ: male script. pro አሳይዖከ:

Ver. 11. እግዚቱ: bis script. ex lapsu fortasse librarii.

Ver. 13. In እሙብዕ: litera ከ: inter ሙ: et ብ: plane excidit.

Ver. 16. ሐቅዖከ: negligenter script. pro ሐዝቅዖከ:

CAP. VII.

Ver. 1. ሊዖከ: mendose pro ሊዖከብ:

Ver. 3. Item ተዐርገኒ: pro ተዐርገኒ:

Ver. 7. እስመ: *quod*. Vide Act. xxvi. 5.

Ver. 24. In ወሰዖኒ: litera ሃ: excidit.

Vers. 25, 26. Confer cap. ix. 20, 22, 23. Omnia hic loci non satis dilucida et perspicua sunt. Timeo igitur, ne a vero verborum scopo paululum aberraverim. Nisi enim vel Auctoris duris locutionibus vel Librarii erroribus factus fuerit sensus quodammodo turbatus, sequitur, ut in interpretatione mea culpæ aliquid non possit non hærere.

CAP. VIII.

Ver. 8. አዕርገ: loco አዕርገከ: Affixo ከ secundæ personæ eliso, et vocali ě in litera ግ: sexti ordinis in vocalem primi ordinis, quæ ad ከ: attinet, conversa. Vid. Ludolf. Gramm. can. i. p. 17. Hoc fit a sono literarum ግ: et ከ: cognato.

Ver. 12. *Portione ligni*. Hoc ad modum et

Isaiæ et Domini nostri mortis spectare perspicuum est. Crux enim, e qua suspendebatur Dominus, et serra qua dissecabatur Isaias, ambæ erant plane ligneæ, id est, e portione ligni fabricatæ. በክፋልተ: male script. pro በመክፋልተ:

Ver. 18. Loco ይሰመዩ: librarium scripsisse ሊይሰመዩ: liquet. Sed litera ለ: quæ videtur prorsus esse supervacanea, alia, ut opinor, manu tantum non deleta est.

CAP. IX.

Ver. 9. እመልሰተ: mendose pro እመልብሰተ:

Ver. 21. Item እትገር: pro እትነገር:

Ver. 22. In ወመጸሐሕፋተ: ex incuria librarii litera ሐ bis scripta est.

Ver. 26. በመ: mas. pro foem. gen. In affixis teritiæ personæ enallage generum aliquando occurrit. Vid. Ludolf. Gramm. p. 149.

Ver. 37. ሎሎቱ: mendose pro ሎቱ:

Ver. 38. ዐይ: item pro ዐቢይ:

Ver. 40. Item መለክ: pro መልአክ: Ex vi verbi ሰገዳ: quod in numero est singulari, hic videtur esse narrationis ordo. Primo coluit Dilectus; tum post Dilectum coluit angelus Spiritus Sancti; denique simul ii ambo collaudaverunt. Verti ክልሊሆመ: *ambo eorum*, quod hæ voces Æthiopicæ concinunt.

CAP. X.

Ver. 1. 𐤒𐤇𐤁𐤇: 𐤀𐤌𐤌: *in sex cælo*, i. e. *in sex cælis*. “Porro frequens est Enallage in numeris *Cardinalibus*, quibus nomina singularia subnectuntur.” Ludolf. Gramm. p. 145.

Ver. 12. “*Vocabit cælum desursum, et terram, ut judicet populum.*” Ps. xlix. 4.

Ibid. 𐤓: post 𐤇𐤒: vertendum est *tum*, ut Ps. cxvii. 5. “*Cum (𐤇𐤒:) in tribulatione invocavi dominum, tum (𐤓:) exaudivit me.*”

CAP. XI.

Ver. 3. 𐤓𐤇𐤁𐤁: *hæreditas sive portio a radice* 𐤇𐤁: *distribuit, divisit*. Sic Isa. lxiii. 18. 𐤇𐤓: 𐤇𐤁 𐤇-𐤒: 𐤇𐤁𐤓: 𐤓𐤇𐤁𐤁: *ut modice assequamur hæreditatem &c.* Græce ἵνα μικρὸν κληρονομήσωμεν.

Ver. 4. Hic loci duæ voces sunt deletæ.

Vss. 7, 10, 13. Aliæ. Quo autem consilio deletæ sint, compertum non habeo. Forsan fuerint prorsus supervacaneæ; eædem scilicet, quæ præcedunt, oscitanter a librario repetitæ.

Ver. 8. 𐤌𐤒𐤑: mendose pro 𐤌𐤒𐤑𐤓:

Ver. 17. Item 𐤓𐤒𐤇: pro 𐤓𐤒𐤇𐤇:

Vss. 23, 24. Totum versiculum, qui forte inter vss. 23. et 24. interjiciendus sit, hic loci excidisseeo suspicor, quod de ascensione Domini in *primum*

cœlum mentio facta est omnino nulla. Quamobrem, nisi me fallit conjectura, omnia, quæ versiculus 24. exhibet, angelis non firmamenti, sed primi cœli, referenda sunt.

Ver. 30. Voce ἡξ-ἡ: *sextum* plane est ad sensum complendum opus.

Ver. 32. Ex incuria librarii ἡ-ἡ-ἡ-ἡ: male pingitur pro ἡ-ἡ-ἡ:

Ver. 34. ὁ ἄγγελος ἡξ-ἡ: *Angelus, qui mihi dixit.* Quis autem angelus? Hæc, ni fallor, melius in angelum, qui Isaiam ducebat, quam in angelum Spiritus Sancti, cadere videntur. Licetne igitur locum ita emendare? ὁ ἄγγελος ἡξ-ἡ-ἡ-ἡ: ἡξ-ἡ: *angelus, qui mecum, mihi dixit.*

THE ASCENSION

OF

ISAIAH THE PROPHET.

CHAP. I.

1. IT came to pass in the twenty-sixth year of the reign of Hezekiah, king of Judah, that he sent for his only son Manasseh ;

2. And brought him before Isaiah the son of Amos, the prophet, and before Josheb the son of Isaiah, that he might deliver to him the righteous truths, in which he himself had been instructed ;

3. Truths relating to the eternal judgments, and to the torments of Gehenna, (that place of everlasting punishment,) of its angels, its principalities, and its powers ;

4. Also truths relating to the faith of the Beloved, which had been communicated to him in the fifteenth year of his reign, the year of his reign, when he was visited with sickness.

5. He delivered to Manasseh the writings; which Shemnah the scribe had written, and which Isaiah the son of Amos, and the prophets had given to him ; that they might be transcribed and deposited

with him; namely, what had been communicated to him alone respecting the judgment of the angels, the destruction of the world, the cloathing of the saints, their departure and change, and respecting the rejection and ascension of the Beloved.

6. In the twentieth year of the reign of Hezekiah, Isaiah saw those prophetic occurrences which he related to Josheb his son, who continued standing while receiving his instructions.

7. Isaiah spoke to king Hezekiah, in the presence of Manasseh, saying; "As God liveth, whose name has not been transmitted to the world, as the Beloved of my Lord liveth, and as the Spirit, who speaks by me, liveth, Manasseh thy son will surely disregard all these precepts and doctrines, and by his hands with torments of body shall I be afflicted.

8. " ^a Samael Malkira also shall minister to him, fulfilling his every wish; and he shall become the disciple of ^b Berial after having been mine.

9. " Many also in Jerusalem and in Judea shall he turn aside from the righteous faith; Berial shall dwell in him; and by his hands shall I be "sawn asunder."

10. When Hezekiah heard this, he wept abundantly.

^a Samael, or Sammael, a Rabbinical name for Satan. See "General Remarks."

^b Berial for Beliar, or Belial. See the Latin note to this verse.

dantly, rent his garments, put dust upon his head, and fell upon his face.

11. But Isaiah said; "The counsel of Samael respecting Manasseh is accomplished; in these things I cannot indulge thee."

12. Now Hezekiah secretly intended to kill his son Manasseh.

13. But Isaiah said to him; "The Beloved has frustrated thy purpose, nor shall the thought of thy heart be fulfilled; for I by this am called away, to possess the inheritance of my Beloved."

CHAP. II.

1. And it came to pass after the death of Hezekiah, that Manasseh reigned, who forgot his father's precepts, Samael dwelling in him and adhering to him.

2. He likewise ceased to worship the God of his father, serving Satan, his angels, and powers.

3. He perverted also his father's house, those, who, in the presence of Hezekiah, retained the words of wisdom and worshipped God;

4. Giving himself up to the service of Berial. Now Berial is the angel of iniquity, holding the dominion of this world, and known by the name of Matanbukus, who rejoiced over Jerusalem on account of Manasseh, and prevailed with him to drive many into exile, as well as to disseminate impiety in that city.

5. Magic likewise was multiplied there; incanta-

tion, augury, divination, fornication, adultery, and the expulsion of the righteous, by Manasseh, by Belkira, by Tabia the judge, by Joannes of Anatot, and by Zalik Nevay.

6. And as to the rest of the acts of Manasseh, behold they are written in the book of the kingdom of Judah and Jerusalem.

7. Now when Isaiah the son of Amos saw the multiplicity of crime, which was committed in Jerusalem, its idolatry in the service of Satan, and its wanton conversation, he fled from that city, and dwelt in Bethlehem of Judea.

8. But there also existed much impiety; retiring therefore from Bethlehem, he took up his abode upon a mountain in a deserted spot.

9. Then Micah the prophet, and Ananias the aged, and Joel, and Habbakuk, and Josheb his son, and many who believed in the heavenly ascent of the faithful, withdrew themselves, and dwelt upon the same mountain;

10. All were covered with sackcloth, all were prophets utterly destitute and naked, and all lamented with great lamentation the error of Israel.

11. Nor had they any food to eat, except the wild herbs which they dug on the mountains, by the cookery of which they were supported with the prophet Isaiah. And they remained upon the mountains and upon the hills two whole years.

12. After this, while still they continued in retirement, there was a certain Samaritan, by name

Belkira, of the kindred of Zedekiah the son of Canaan, a false prophet, who dwelt at Bethlehem. Zedekiah the son of Canaan was the relation of his father. It was that Zedekiah who in the days of Ahab king of Israel taught 400 prophets of Baal, and who smote upon the cheek reproving the prophet Michaiah, the son of Amada.

13. But he was himself reproved by Ahab. And Michaiah was cast into prison with Zedekiah the prophet. They were together with Akaziu the son of Almerem

14. Elijah also the Tishbite of Gilead reproved Ahaziah and Samaria, prophesying concerning Ahaziah, that he should die on his bed in his sickness at Samaria, a sickness occasioned by falling through the ^a open work on the top of his palace; because he slew the prophets of the Lord.

15. And when the false prophets of the mountain Juel heard it, who were with Ahaziah the son of Ahab,

16. As well as Ibkira the relation of Zedekiah, they persuaded Ahaziah to trust in the god of Akron, and Michaiah, and ^b Belkira.

CHAP. III.

1. Now Belkira perceived and marked the place, where Isaiah was, and the prophets with him; for he dwelt at Bethlehem, and was attached to Ma-

^a See the Latin note on this verse.

^b See Latin note.

nasseh. He prophesied also falsehood in Jerusalem, where many associated with him, although he was a Samaritan.

2. For when Shalmanezzer king of Assyria came and took Samaria, leading away nine parts of the people into captivity, and carrying them into the provinces of the Medes, and to the great river Euphrates;

3. He, being then but young, concealed himself, and came to Jerusalem in the days of Hezekiah king of Judah; where nevertheless he did not walk in the ways of his father of Samaria, because he feared Hezekiah.

4. Yet was he found conversing impiously in that city:

5. Until a servant of Hezekiah preferred a charge against him; when he secretly withdrew himself into the country of Bethlehem, and there obtained credit.

6. Now Belkira accused Isaiah and the prophets, who were with him, saying; "Isaiah and his companions prophesy against Jerusalem and against the cities of Judah, saying, that they shall be destroyed, and against the tribe of Benjamin, that it shall be led into captivity, and against thee, O lord, the king, that in iron fetters shalt thou be compelled to move.

7. "They also prophesy falsely to Israel and to Judah.

8. "Isaiah says; I see more than Moses the prophet saw.

9. "Moses asserted, No man can see God and live; but Isaiah says, 'I have seen God, yet behold I live.'

10. "Know therefore, O king, that these are false prophets. Jerusalem also Isaiah has named Sodom, and the princes of Judah and Jerusalem has he made the people of Gomorra." Repeatedly did he thus accuse Isaiah and the prophets before Manasseh.

11. Now Berial dwelt in the heart of Manasseh, and in the hearts of the princes of Judah and Benjamin, as well as in the hearts of the officers and counsellors of the king. And the accusation of Belkira was very acceptable.

12. Then Manasseh sent and seized Isaiah.

13. For Berial was highly indignant with Isaiah, on account of the vision and the manifestation, which manifested Samael, and because by him was revealed the coming of the Beloved from the seventh heaven, his change, descent, and form, when he shall be changed into the form of man, his rejection, and the torments, with which the children of Israel shall torment him, as also the coming and doctrine of his twelve Disciples, his suspension on a tree, the day before the sabbath, his suspension in company with men the workers of iniquity, and his burial.

14. "Moreover," said Isaiah, "the twelve, who shall be with him, shall be scandalized at what

“ shall happen to him; and watchmen shall be appointed to guard his sepulchre.

15. “ There shall likewise be a descent of the Angel of the Christian Church, which in the latter days will exist in heaven; and of the angel of the Holy Spirit,

16. “ And of Michael the archangel, to open his sepulchre on the third day.

17. “ When the Beloved shall go forth sitting on the shoulders of the Seraphim; and shall send his twelve Disciples,

18. “ To teach all people and all nations his resurrection from the dead, so that those who believe in his crucifixion shall be saved; and finally his assumption shall be into the seventh heaven from whence he came.

19. “ Many also, who shall believe in him, shall speak by the Holy Spirit.

20. “ And frequent signs and wonders shall take place in those days.

21. “ But afterwards upon the subject of his second advent his disciples shall forsake the doctrine of the twelve Apostles, their beloved and pure faith;

22. “ While much contention shall take place respecting his coming and the proximity of his approach.

23. “ In those days there shall be many attached to office, destitute of wisdom;

24. "Multitudes of iniquitous elders and pastors
"injurious to their flocks, and addicted to rapine ;
"nor shall the holy pastors themselves diligently
"discharge their duty.

25. "Many likewise shall barter the honourable
"cloathing of the saints for the garment of him,
"who delights in gold. Abundant shall be the re-
"specters of persons in those days, and lovers of
"this world's honour.

26. "Great too shall be the calumny, and nu-
"merous the calumniators, who shall not enjoy the
"honour of the Lord's approach ; and from many
"shall the Holy Spirit be withdrawn.

27. "Nor in those days shall there be many pro-
"phets ; neither teachers of confirmed truths, ex-
"cept a few in various places ;

28. "On account of a spirit of lying and of for-
"nication, a spirit dishonourable and avaricious,
"which exists in them, who say, 'Be ye servants of
"gold, and of those who possess it.'

29. "Great hatred also shall subsist among the
"pastors and elders one against another.

30. "For much envy shall prevail in the latter
"days, because every one will discourse of that,
"which contemplated by his eyes excites his de-
"sires,

31. "Disregarding the prophecies of the pro-
"phets, who were before me, and my visions also
"disregarding, that they may utter the ebullitions
"of their own hearts.

CHAP. IV.

1. " This therefore, O Hezekiah, and Josheb my son, is the age of those, whom those days shall call.

2. " And after its completion Berial shall descend, the mighty angel, the prince of this world, which he has possessed from its creation. He shall descend from the firmament in the form of a man, an impious monarch, the murderer of his mother, in the form of him, the sovereign of the world.

3. " The plant, which the twelve Apostles of the Beloved have planted, shall he pluck away from them ; into his hand shall it be given.

4. " The angel Berial, this king, shall come, and with him shall come all the powers of the world, who in every thing shall be obedient to his will.

5. " At his command the sun shall rise by night, and the moon shall he cause to appear at the sixth hour.

6. " Every thing, which he shall wish to effect in the world, shall he bring to pass. He shall address the Beloved, and say, ' I am God, and before me there was none, no not any.'

7. " Then shall the whole world believe in him.

8. " They shall sacrifice to him, and serve him, saying, ' He is God, and besides him there is no other God.'

9. " Many likewise of those, who had concurred

“ in the reception of the Beloved, shall turn after
“ him.

10. “ And the power of his prodigies shall be
“ displayed in every city and country.

11. “ In every city also shall his image be erected.

12. “ And he shall have power three years, seven
“ months, and twenty-seven days.

13. “ And when many believers and saints shall
“ have seen him, for whom they shall wait, him who
“ was crucified, Jesus, the Lord Christ, after that
“ I Isaiah have seen him, him who was crucified
“ and ascended, then shall a few only of those, who
“ shall believe in him, be left to him in those days,
“ while his servants shall fly from desert to desert,
“ expecting his coming.

14. “ And after three hundred and thirty-two
“ days the Lord shall come with his angels and
“ holy powers from the seventh heaven, in the
“ splendor of that heaven, and drag Berial and his
“ powers into Gehenna.

15. “ Then shall he give rest to those, whom he
“ shall here find in the body, to the pious wor-
“ shippers of God; ^a and the sun shall be ashamed.

^a Isaiah xxiv. 23. “ *Then the moon shall be confounded, and
“ the sun ashamed,*” which is the literal translation of the He-
brew. But the Septuagint exhibits this extraordinary version,
Καὶ ταχέσεται ἡ πλίνθος, καὶ πεσεῖται τὸ τεῖχος, which is followed as
in other instances by the Æthiopic. Since an allusion therefore
is here made to a circumstance which only occurs in the origi-
nal, and not in the version of the Septuagint, does not this pe-
culiarity seem to afford a presumption, that the Author of the

16. "All those also who on account of their faith
" in him have execrated Berial and his kingdom,
" and all the saints shall come with the Lord. In
" their cloathing, in which they dwell above in the
" seventh heaven with the Lord, shall they come.
" Spiritually clad shall they descend, and be in this
" world; and the Lord shall strengthen those with
" the cloathing of the saints, who shall be found
" in the body associating with the saints; and he
" shall minister to those, who have watched in this
" world.

17. "Afterwards shall they assume their heavenly
" cloathing, and leave their bodies in the world.

18. "Then shall the voice of the Beloved rebuke
" in wrath the heaven and the dry land, the moun-
" tains, and the hills, the cities and the deserts, the
" north, the angel of the sun, the moon, and every
" thing where Berial has been seen and manifested
" in this world. There shall also be a resurrection
" and judgment in those days, while the Beloved
" shall cause to ascend from him a fire, to consume
" all the ungodly, who shall be, as if they had never
" been created.

19. "Now the remainder of the vision is written
" in the vision of Babylon.

20. "The remainder also of my vision of the
" Lord, behold it is written parabolically in my

production before us was a converted Jew, more conversant with the Hebrew, than with the Greek Text? For other arguments in proof of the same point, see "General Remarks."

“ words, which record that vision in the book of my
“ public prophecies.

21. “ And with respect to the descent of the Be-
“ loved into hell, behold it is written in the section,
“ in which the Lord says, ‘ Lo! my Son shall be en-
“ dowed with wisdom :’ and behold every thing re-
“ lative to him is written in the Psalms and Proverbs
“ of David the son of Jesse, and in the Proverbs of
“ Solomon the son of David, and in the words of
“ Koreh, and Etan the Israelite, and of Asaph, and
“ in the rest of the Psalms, which the angel of the
“ Spirit has dictated.

22. “ In the writings also of those, whose names
“ are not unknown, and in the writings of Amos my
“ father, of the prophet Hosea, of Micah, of Joel, of
“ Nahum, of Jonah, of Obadiah, of Habbakuk, of
“ Haggai, of Sephaniah, of Zechariah, and of Mala-
“ chi, and in the writings of righteous Joseph, and
“ of Daniel.”

CHAP. V.

1. On account therefore of these visions Berial was
enraged with Isaiah, and dwelt in the heart of Ma-
nasseh, and sawed Isaiah asunder with a wooden
saw.

2. Now while they were in the act of sawing
him, Belkirah stood by accusing him, and all the
false prophets stood by, deriding and triumphing
over him.

3. Belkirah likewise and Bamkembekus stood before him deriding and reproaching him.

4. Then Berial said to him, "Say I have lied in every thing, which I have spoken. Confess, that the morals of Manasseh are good and upright."

5. "And that the morals of Belkirah are good, as well as of those, who are with him."

6. This he said to him, when they began to saw him.

7. But Isaiah was in a vision of the Lord, with his eyes open, and he saw them.

8. Then Milkiras thus addressed him; "Say that which I shall tell thee, and I will turn their hearts, and will cause Manasseh, and the princes of Judah, the people, and all Jerusalem, to reverence thee."

9. But Isaiah answered and said: "Do not I hold thee accursed in every word, which thou speakest, thou, all thy hosts, and all thy attendants?"

10. "For thou canst not deprive me of more than the skin of my body."

11. Then they seized and sawed Isaiah the son of Amos with a wooden saw.

12. And Manasseh, Melakira, the false prophets, the princes, and the people, all stood looking on.

13. But he said to the prophets, who were with him, before he was sawn; "Go ye to the country of Tyre and Sidon, for the Lord has mixed the cup for me alone."

14. Neither while they were sawing him, did he cry out nor weep; but he continued addressing himself to the Holy Spirit, until he was sawn asunder.

15. This did Berial to Isaiah by the hand of Belkira and Manasseh, because Samael was greatly indignant against Isaiah, from the days of Hezekiah, king of Judah, on account of his vision respecting the Beloved;

16. As well as on account of the destruction of Samael, which he saw in a vision of the Lord, while Hezekiah the father of Manasseh still reigned. And the deed was according to the will of Satan.

CHAP. VI.

The Vision which Isaiah the son of Amos saw in the twentieth year of the reign of Hezekiah king of Judah.

1. Isaiah the son of Amos, and Josheb the son of Isaiah, came to Hezekiah to Jerusalem from Galilee.

2. While the king was reclining on a couch, a throne was brought to him; but he refused to sit upon it.

3. And when Isaiah began to converse with him upon the subject of faith and righteousness, all the princes of Israel with the royal officers and counselors remained sitting. There were likewise thirty prophets present. The sons also of the prophets came from different parts of the country, upon hearing that Isaiah was gone from Galilee to visit Hezekiah.

4. They came, that they might salute him and receive his instructions;

5. That his hand might rest upon them; that they might prophesy; and that he might hear their prophecies. And all of them stood before him.

6. Now while Isaiah conversed with Hezekiah upon the subject of righteousness and faith, they all heard a gate open, and the voice of the Spirit.

7. (For the king had convoked all the prophets, and the people who were found there, and they obeyed his summons: Micah, Ananias the aged, Joel, and Josheb, who sat upon his right hand.)

8. And immediately when they heard it, they all worshipped the voice of the Holy Spirit, all worshipped upon their knees, and glorified the God of righteousness, the exalted One, who exists in the world above, him, who dwells on high, the holy One, him, who resides in the saints;

9. Giving glory to him, because he had thus graciously granted an entrance to another world, had graciously granted it to man.

10. Now while Isaiah was conversing with the Holy Spirit, and while they all listened in silence, his soul was raised above its ordinary conceptions; nor did he perceive the men, who stood before him.

11. His eyes were wide open, his mouth silent, and his mortal mind elevated above itself;

12. (Yet still did he continue to breathe;) for he beheld a vision.

13. The angel, who was sent to shew it, was not of this firmament, nor was he of the glorious angels of this world, but he came from the seventh heaven.

14. And the people, who stood by, except the circle of the prophets, thought, that holy Isaiah was taken up.

15. Now the vision which he saw, was not of this world, but of the world concealed from human observation.

16. And when he had seen it, he told it to Hezekiah, and to Josheb his son, and to the other prophets, who were present.

17. But the prefects, the officers, and the people did not hear it, except Shemnah the scribe, and Javakem, and Asaph the recorder, because they were servants of righteousness, and had a sweet spirit within them. Neither did the people hear it, for Micah, and Josheb his son, had caused them to retire, when the knowledge of this world was taken from him, as from one dead.

CHAP. VII.

1. The vision, then, which Isaiah saw, he told to Hezekiah, to Josheb his son, to Micah, and to the other prophets.

2. It happened, he said, when I prophesied, according to what you have heard, that I beheld a glorious angel, whose glory was not like that of the angels I had been accustomed to behold, but he possessed a glory and office so great, that I am unable to express it.

3. I saw him when he seized me by my hand, and I said, "Who art thou? What is thy name?" "And whither wilt thou cause me to ascend?" For the power of conversing with him was granted to me.

4. He replied: "When I have taken thee up, "and shewn thee the vision, which I have been sent "to shew thee, thou shalt instantly understand who "I am; but my name thou shalt not know;

5. “ (For it is necessary that thou shouldest re-
“ turn into thy mortal body) but thou shalt per-
“ ceive whither I shall cause thee to ascend, be-
“ cause for this purpose have I been sent to thee.”

6. Then I rejoiced to hear him speak mildly to me.

7. He said, “ Dost thou rejoice, because I speak
“ mildly to thee?” He added, “ Him who magni-
“ fied me, shalt thou behold, as mildly and tran-
“ quilly he converses with thee.

8. “ And the father of him, who magnifies me,
“ shalt thou behold ; for from the seventh heaven
“ was I sent in all these things to illuminate thee.”

9. We then ascended into the firmament, I and he, where I beheld Samael and his powers. Great slaughter was perpetrated by him, and diabolical deeds, while each contended one against another.

10. For as it is above, so is it below, because a similitude of that which takes place in the firmament, exists also here on earth.

11. I said to the angel, “ What is this conten-
“ tion?”

12. He answered; “ Thus has it been from the
“ foundation of the world, and this slaughter will
“ continue, until he, whom thou shalt behold, shall
“ come and put an end to it.”

13. Afterwards he caused me to ascend above the firmament into heaven ;

14 Where I beheld a throne in the midst, and angels both upon the right hand and upon the left.

15. Nor were any like the angels, standing on the right hand; for those standing on the right hand possessed a very great degree of splendor. And they all glorified with one voice, (the throne being in the midst,) glorifying the same object. After them likewise those upon the left hand, but their voice was not as the voice of those upon the right hand, nor was their splendor as the splendor of the others.

16. Then I inquired of the angel, who was conducting me, saying; "To whom is this glorifying " addressed?"

17. He replied; "To the Glory of the seventh " heaven, to him who in the holy world causes " blindness, and to his Beloved, from whom I have " been sent to thee, thither is it addressed."

18. Again he took me up into the second heaven, the height of which was as the height from the earth to heaven and the firmament.

19. The first heaven was distinguished by a right side and a left, by a throne in the midst, and by the splendor of angels. These things also were in the second heaven; but he who sat upon the throne in the second heaven possessed a glory greater than all.

20. Abundant indeed was the glory of the second heaven; but the splendor of the angels there resembled not that of those, who were in the first heaven.

21. Then I fell on my face to worship him

who sat upon the throne; but the angel, my conductor, did not suffer me, saying; "Worship not, neither the angel, nor the throne of him, who is of the sixth heaven, from whence I have been sent to conduct thee, before I tell thee to worship in the seventh heaven.

22. "For above all the heavens and their angels thy throne is placed, thy cloathing, and thy crown, which thou shalt thyself behold.

23. "And rejoice with great joy; for those, who love the Most High and his Beloved, shall, at the end of their lives, by the angel of the Holy Spirit, ascend thither."

24. Then he took me up into the third heaven, where in like manner I beheld those, who were upon the right hand and upon the left, and where also a throne was in the midst, and one sitting upon it, but no record of this world was there commemorated.

25. And I said to the angel, who was with me; "Because the splendor before me will be changing, while I ascend through the different heavens, because there is here no knowledge of the world, vain would prove the attempt to commemorate it."

26. He answered me, saying; "No commemoration takes place on account of its irksomeness. Nothing however is concealed which is here transacted."

27. I then wished to be informed how, if not commemorated, it became known. He answered me saying; "When into the seventh heaven, from whence I was sent, I have caused thee to ascend, into that, which is above these, immediately shalt thou understand, that there is nothing concealed from the thrones, and those, who dwell in the heavens, nor from the angels; and that the splendor, with which they shine, and the glory of him, who sits upon the throne, is greater, as well as the glory of the angels upon the right and upon the left hand more excellent, than that of the heaven, which is under them."

28. Again he took me up into the fourth heaven, the height of which from the third was greater than from the earth to the firmament.

29. There again I saw angels, upon the right hand and upon the left, and one sitting upon a throne in the midst, and there likewise they glorified.

30. There too the splendor and glory of the angels on the right hand exceeded that of those on the left.

31. Again also the glory of him, who was sitting on the throne, exceeded that of the angels who were upon the right hand, as their glory also exceeded that of those, who were below them.

32. Then he took me up into the fifth heaven.

33. Where again I perceived that the angels upon

the right and the left side, as well as he, who sat upon the throne, possessed a greater glory than those of the fourth heaven.

34. The glory also of those, who were upon the right side, surpassed that of those, who were upon the left, from a triple to a fourfold proportion.

35. While the glory of him, who was upon the throne, exceeded that of the angels, who were upon the right side ;

36. As their glory possessed a greater degree of splendor, than that of the angels in the fourth heaven.

37. Then I glorified him, whom no one names, the potent Being, who dwells in the heavens, whose name has never been revealed to any mortal, him who thus transmits glory from heaven to heaven, who augments the splendor of the angels, and renders still more brilliant that of him, who sits upon the throne.

CHAP. VIII.

1. Moreover he took me up into the ether of the sixth heaven, where, immediately as I ascended, I saw an effulgence, which I had not perceived in the fifth heaven.

2. The angels existed in great glory.

3. A holy splendor and a throne was also there.

4. Then I said to the angel, who was conducting me, "What is this, which I behold, my Lord?"

5. He replied; "I am not thy Lord, but thy associate."

6. I further inquired of him, saying, "Are there then no associates of angels?"

7. He said; "Yes; of the sixth heaven and above, in which from this time there is neither a left side, nor a throne placed in the midst; but it is connected with the potency of the seventh heaven, where dwells he, who is never named, and his Elect, whose name is unrevealed, nor are all the heavens capable of discovering it.

8. "For he alone it is, whose voice all the heavens and the thrones obey. I therefore have received power, and been sent to bring thee up here, that thou mightest behold this splendor;

9. "That thou mightest see the Lord of all these heavens and these thrones;

10. "Who shall nevertheless be changed, until he assume your form and your similitude.

11. "Wherefore I say unto thee, Isaiah; because into thy mortal body that which is human must return, that, which has neither perceived, nor ascended, nor understood the things which thou hast understood;

12. "That, what thou shalt be, thou shalt behold, for thou shalt participate in the lot of the Lord; by the portion of a tree shalt thou come here, and thence is derived the potency of the sixth heaven and of the ether."

13. Then I greatly magnified my Lord, because by the same kind of death which shall happen to him, I shall be transported to heaven.

14. He continued; "Hear further this from thy fellow servant. When from an alien body by the angel of the Spirit thou hast ascended hither, then shalt thou assume the cloathing, which thou shalt behold; and other numbered, laid up, cloathings shalt thou see.

15. "Then also shalt thou be equal to the angels of the seventh heaven."

16. He now took me up into the sixth heaven, where there was neither a left side, nor a throne in the midst, but all were alike in their appearance, and their splendor was equal.

17. And permission being given me, I glorified, I with them and that angel, and our glorifying was like theirs.

18. There all invoked the first, the Father, and his Beloved the Christ, and the Holy Spirit, all with united voice.

19. But their voice was not like that of the angels, which were in the five heavens.

20. Nor alike was their utterance, but a different voice, as well as a more copious effusion of light was there.

21. Then, while I continued in the sixth heaven, I regarded as darkness the brilliancy, which I had seen in the five heavens;

22. Rejoicing and glorifying him, who had thus

graciously bestowed light on those, who wait in expectation of his promise.

23. And I supplicated the angel who was conducting me, that from this time forward I might not return into a world of mortality.

24. Wherefore be assured, O Hezekiah, Josheb my son, and Micah, that great darkness is here, darkness indeed great.

25. Now the angel, who was conducting me, knew what I thought, and he said; "If in this light "thou hast rejoiced, how much more wilt thou rejoice in the seventh heaven, from whence I have "been sent to thee, when thou shalt behold the "light, where the Lord is, and his Beloved, who "will hereafter be called in the world the Son.

26. "For he who is to exist in a corruptible "world has not yet been revealed; nor the cloathing, the thrones, and the crowns, which are reserved for the saints, for those, who shall believe "in that Lord, in him, who will descend in your "form; since there the light is great and wonderful.

27. "With respect however to thy returning into "the body no more, understand that the days are "not accomplished for thy coming here."

28. Hearing this, I became sorrowful, but he said, "Grieve not."

CHAP. IX.

1. Then he raised me into the ether of the seventh heaven. Moreover I heard a voice, exclaim-

ing; "Whither would he ascend who dwells among "strangers?" I feared and trembled.

2. It spoke of me. And while I trembled, behold, from the same place another voice was uttered, which said, "Let holy Isaiah be permitted to "ascend hither, for here is his cloathing."

3. Then I inquired of the angel who was with me, and said; "Who is he that prohibited me? and "who he that favoured my ascent?"

4. The angel answered; "He who prohibited "thee is he, who dwells above the splendor of the "sixth heaven.

5. "And he who turned thee back again is thy "Lord God, the Lord Christ, who will be called in "the world, Jesus; but his name it is impossible to "understand, until he has ascended from mortality."

6. He then took me up into the seventh heaven, where I beheld a miraculous light and angels innumerable.

7. There also I saw all the saints from Adam:

8. Holy Abel, and every other saint.

9. There too I beheld Enoch, and all coeval with him, who were without the cloathing of the flesh: I viewed them in their heavenly cloathing, resembling the angels, who were standing there in great splendor.

10. Nevertheless they sat not upon their thrones, nor were splendid crowns upon their heads.

11. Then I inquired of the angel, who was with me, how it happened, that they had assumed their cloathings but not their thrones and crowns.

12. He said; "Crowns and thrones of glory they
" have not yet received, but they shall understand
" and know what their thrones, and what their
" crowns shall be, after the Beloved has descended
" in the form, in which thou shalt see him descend.

13. "For the Lord shall descend into the world
" in the latter days, and after his descent shall be
" called Christ. He shall take your form, be re-
" puted flesh, and shall be man.

14. "Then shall the God of the world be re-
" vealed by his Son. Yet will they lay their hands
" upon him, and suspend him on a tree, not know-
" ing who he is.

15. "In like manner also shall his descent, as
" thou wilt perceive, be concealed from the hea-
" vens, through which he shall pass altogether un-
" known.

16. "But after he has escaped from the angel of
" death, on the third day he shall rise again, and
" continue in the world five hundred and forty-five
" days.

17. "And many also of the saints shall ascend
" with him, whose spirits shall not receive their
" cloathing, until the Lord Christ shall ascend him-
" self, and with him shall they ascend.

18. "Then therefore shall they assume their
" cloathing, and thrones, and crowns, when he shall
" have ascended into the seventh heaven."

19. I repeated the inquiry, which I made in the
third heaven.

20. He replied; "Every thing which is done in
"the world is known here."

21. And while I was yet talking with him, I perceived one of the angels, who were standing by, more splendid than that angel who had directed my ascent from the world.

22. He shewed me books, but not books like those of this world, and he opened them. They contained things written in them, but the writing resembled not the writing of this world. Permission being given to me, I read them. And behold the transactions of the children of Israel were written therein, transactions, with which, my son Josheb, thou art well acquainted.

23. Then I said; "In truth there is nothing concealed from the seventh heaven, which is done in
"the world."

24. And when I saw there many cloathings laid up, many thrones, and many crowns,

25. I said to the angel, who was conducting me; "Whose are these cloathings, thrones, and crowns?"

26. He answered; "These cloathings belong to
"many in the world, who will receive their faith
"from him, to whom will be ascribed the name, of
"which I have spoken; to many, who will keep
"his words, confiding in them and in his cross: for
"such are they reserved."

27. Then I beheld one standing, whose glory surpassed that of all, whose glory was great and wonderful.

28. And while I was contemplating him, all the saints and angels, whom I had seen, advanced towards him. Adam, Abel, Seth, and all the saints of old approached, worshipped, and glorified him, all with united voice. I myself also glorified with them, and my glorifying resembled theirs.

29. Immediately all the angels approached, worshipped, and glorified.

30. He then became changed, and appeared like an angel :

31. When instantly that angel, who was conducting me, said, "Worship him;" and I worshipped.

32. The angel added ; "This is the Lord of all " the glory, which thou hast beheld."

33. And while I was still conversing, I perceived another glorious being, who was similar to him in appearance, and whom the saints approached, worshipped, and glorified, while I myself also glorified with them ; but his glory was not transformed into a glory resembling theirs.

34. Immediately also the angels approached and worshipped.

35. Then I beheld the Lord and a second angel, both of whom were standing.

36. The second, which I saw, was upon the left hand of my Lord. I asked who this was. My conductor said to me ; "Worship him ; for this is the " angel of the Holy Spirit, who speaks by thee and " other saints."

37. Then the eyes of my soul being opened, I

beheld a great glory ; but immediately became incapable of seeing, as well the angel, who was with me, as all the angels, whom I had before seen, worshipping my Lord.

38. Nevertheless I perceived, that the saints with great strength beheld that glory.

39. My Lord now approached me and the angel of the Spirit, and said, "Behold it has been permitted thee to see God, and on thy account strength has been given to the angel, who is with thee."

40. Then I saw that my Lord worshipped and the angel of the Holy Spirit, and that both of them together glorified God.

41. When immediately all the saints approached, and worshipped.

42. All the saints and angels approached and worshipped, and all the angels glorified.

CHAP. X.

1. Immediately after this I distinguished the voices and glorifyings, which I had before heard in the six heavens, which I had heard as I ascended thither.

2. All were addressed to him, to the glorious Being, whose glory I was unable to look upon.

3. I myself both heard and saw the glorifying addressed to him.

4. The Lord also and the angel of the Spirit heard and saw all.

5. For all the glorifying, which was transmitted from the six heavens, was not only heard but rendered visible.

6. I heard also the angel, who was conducting me, saying; "This is he, who is more exalted than the most exalted in every holy world, he who inhabits and dwells in the righteous, he who is called by the Holy Spirit, through the mouths of the saints, the Father of the Lord."

7. Then I heard the words of the highly exalted, the Father of my Lord, speaking to my Lord, the Christ, who will hereafter be called Jesus:

8. "Go," said he, "descend through all the heavens; descend to the firmament, and the world, even to the angel, who is in hell, but who has not yet been hurled to utter perdition.

9. "Assimilate thyself to the appearance of all, who are in the five heavens;

10. "To the form of the angels of the firmament, and carefully guarding thyself be assimilated, even to the angels, who are in hell.

11. "Neither shall all the angels of the world know, that thou, with me, art the Lord of the seven heavens, and of their angels, nor shall they know, that thou existest with me.

12. "Then when with a celestial voice I shall have convoked the angelical and splendid host of the heavens, and when I shall have enlarged the sixth heaven, that thou mayest judge and destroy the principalities, the angels, and the gods of the

“ world, as well as the world, which belongs to
“ them, then shalt thou reign.

13. “ For they have uttered falsehood, and said;
‘ We exist, and besides us there is no God.’

14. “ Nor when from the gods of death thou
“ shalt ascend to thy own place, shalt thou undergo
“ a change in passing through the different hea-
“ vens, but with splendor shalt thou ascend, and sit
“ at my right hand.

15. “ Then too shall the principalities and powers
“ of the world worship thee.”

16. This I heard, which the great Glory spoke,
while issuing directions to my Lord from the se-
venth heaven.

17. And accordingly I beheld, when my Lord de-
parted from that heaven, entering into the sixth.

18. Then the angel, who took me up from the
world, and who was still with me, said; “ Under-
“ stand, Isaiah, and observe, that thou mayest see
“ the change of the Lord and his descent.”

19. I looked; and when the angels perceived him,
immediately those of the sixth heaven glorified and
praised him; for he was not changed into the form
of the angels there. They glorified him, and I like-
wise glorified with them.

20. I saw also when he descended into the fifth
heaven; and became assimilated in that heaven to
the form of the angels there. But they glorified
him not, because his form resembled theirs.

21. Immediately he descended into the fourth

heaven, and assumed in like manner the form of the angels there.

22. Who, when they saw him, glorified him not, nor praised him, because his form resembled theirs.

23. Again I saw, when he descended into the third heaven, and took the form of the angels, who were in that heaven.

24. But there those, who watched the gate of that heaven, required a passport, which the Lord, as one unknown, gave to them; neither when they saw him did they glorify and praise him, because his form resembled theirs.

25. Moreover I saw, when he descended into the second heaven, and there again gave a passport; for those, who watched the gate, required it, and the Lord gave it.

26. I saw likewise when he became assimilated to the angels of the second heaven, who, when they beheld him, did not glorify him, because his form resembled theirs.

27. Again I saw, when he descended into the first heaven, where also he gave a passport to those, who watched the gate; and where he assumed the form of the angels upon the left side of the throne; but they neither glorified, nor praised him, because his form resembled theirs.

28. Of me however no one made inquiries, on account of the angel, who was conducting me.

29. Again he descended into the firmament, where the Prince of this world dwells, and where also he

gave a passport to those upon the left side, his form resembling theirs; who, instead of glorifying him, were contentiously destroying each other; for there exists the power of evil and of short-lived contention.

30. I saw likewise, when he descended, and became assimilated to the angels of the air, and appeared like one of them.

31. But there he gave no passport, because they were plundering and assaulting each other.

CHAP. XI.

1. After this I looked again; when the angel, who conversed with me and conducted me, said; "Understand, Isaiah son of Amos, for on account of that, which will now be revealed, was I sent to thee from God."

2. And I beheld of the lineage of David the prophet a woman, by name Mary, who was a virgin, and betrothed to a man, by name Joseph, a carpenter. He also was of the seed and lineage of righteous David, and of Bethlehem of Judea.

3. I saw, that he came to her abode, and that after she was betrothed, she was found pregnant; and that Joseph the carpenter was inclined to put her away.

4. Then the angel of the Spirit appeared in the world; after which Joseph did not put away Mary; nor reveal the circumstance to any one.

5. Neither did he approach her; but preserved

her, as a holy virgin, notwithstanding her pregnancy.

6. Nor did he dwell with her for two months.

7. After however two full months Joseph and Mary were in the house alone together.

8. Then while they were thus alone, and while Mary was attentively gazing on the ground, she suddenly perceived with astonishment a small infant lying before her.

9. She found likewise, as soon as her astonishment had ceased, that her womb was as before void of pregnancy.

10. And when Joseph exclaimed ; "What astonishes thee?" his eyes became opened ; and beholding the infant he glorified God, because the Lord was come to his inheritance.

11. Then a voice was heard, saying ; "Tell that, which has been seen, to no one."

12. Nevertheless a report concerning the infant was circulated throughout Bethlehem.

13. Some said, that the virgin Mary brought forth two months before.

14. While many affirmed, that she did not bring forth at all, that a midwife went not up to her, and that the cries of childbearing were not heard. And all were in the dark respecting him, for all knew that he was, but knew not whence he was.

15. Then they took him, and came to Nazareth of Galilee.

16. And I perceived, O Hezekiah, Josheb my

son, and ye other prophets, whom standing before me I am now addressing, that he was concealed from all the heavens, the principalities, and the gods of this world.

17. I descried him also in Nazareth sucking as an infant, and in conformity with his condition as one unknown.

18. When however he was grown up, I saw, that he performed great signs and wonders, in the land of Israel and Jerusalem ;

19. That foreigners hated him and raised up the children of Israel against him, not knowing who he was ; that they delivered him to the king, and crucified him ; and that he descended to the angel of death.

20. In Jerusalem I beheld him hanging on a tree ;

21. And after the third day rising again, and remaining on earth for a certain period.

22. Then the angel, who was conducting me, said ; “ Understand, Isaiah.” When immediately I saw him send forth his twelve Disciples, and ascend from the world.

23. I beheld him likewise in the firmament, where, as his form was not changed to theirs, all the angels of the firmament and Satan both perceived and worshipped him.

24. Greatly however did they grieve, saying ; “ How has our Lord descended to us, and we dis-

“ covered not the splendor, which belongs to him,
“ which we now discern, and which distinguishes
“ him in the sixth heaven.”

25. He then ascended into the second heaven unchanged, where all the angels were on the right side and on the left, with the throne in the midst ;

26. Where too they worshipped, and glorified him, saying; “ How was our Lord concealed from
“ us, while he descended, so that we perceived him
“ not.”

27. In like manner also he ascended into the third heaven, where in similar terms they exclaimed, and glorified.

28. And in the fourth and fifth heaven they expressed themselves in precisely the same manner.

29. But there the glorifying became united ; nor was he afterwards changed.

30. Again I saw, when he ascended into the sixth heaven, that they worshipped and glorified him ;

31. And in all the heavens the glorifying became continually augmented.

32. I saw him also ascend into the seventh heaven, where all the saints and all the angels glorified him, and where instantly I perceived, that he sat down on the right hand of that great Glory, the splendor of which, as I have told you, I was incapable of beholding.

33. I perceived likewise that the angel of the Holy Spirit sat down on the left hand.

34. The angel, who said to me; "Isaiah son of Amos, I preserve thee, for great are the things, which are communicated to thee; and thou hast been instructed in that, of which the child of humanity is ignorant.

35. "But thou must return to thy mortal cloathing, until thy days are accomplished; then shalt thou come hither." These things I saw.

36. Now while Isaiah was addressing all those, who were standing before him, they glorified. He then conversed with king Hezekiah, saying; "These things assuredly have I spoken.

37. "The world shall be consumed;

38. "And all this vision be accomplished in the last generation."

39. Isaiah likewise adjured him not to communicate these things to the people of Israel, that he might not subject them to human perversion.

40. "But then," he said, "shall you communicate them, when you shall be permitted by the Holy Spirit to assume your heavenly cloathings, thrones, and crowns of splendor, which are reserved for you in the seventh heaven."

41. On account of these visions and prophecies, Samael Satan sawed asunder by Manasseh Isaiah the son of Amos the prophet.

42. And such were the things, which Hezekiah delivered to Manasseh in the twenty-sixth year of his reign;

43. Who nevertheless forgot them, not treasuring them up in his heart; but abandoning himself to the service of Satan.

Here ends Isaiah the Prophet with his Ascension.

Now as for thee, my father Aaron, since thou hast caused this book to be written upon earth, God shall write thy name in the book of life upon the pillars of the heavenly Jerusalem. For thou hast esteemed the word of God, constituting that word thy *viaticum*, more than the greatest treasures. And as God has given thee the grace upon earth to decline transitory employment, making thee delight in poverty, and has given thee the further grace to become a stranger and a pilgrim in visiting the holy sepulchre, so shall he grant thee thrones above, and crowns of light, together with our brother Mercurius, cloathed in a garment of meekness, full of love and benevolence; and with the presbyter Michael, and all the brethren with you resembling angels. All of them shall he call to eternal rest and life. And they shall hear the voice of joy, saying; "Come, ye blessed of my Father, inherit the kingdom of heaven." Amen, Amen, and Amen.

And as for the poor writer, remember me in your prayers. Nor blame me, my good Lord, servant of Christ, if the writing itself be ill executed, for I have been extremely desirous of gratifying thy wishes. Grant therefore my wish, and render my heart happy with a present of venerable cloth, fine in its thread, and good in its texture, of 12 measures long and 4 broad.

GENERAL REMARKS

Upon the Antiquity of the preceding Tract, the probable Country of its Author, and the Theological as well as Critical Application of it.

I HAVE reserved what general observations I think it necessary to make upon the work itself to this place, because a previous perusal of it seems requisite to render them intelligible.

Upon the subject of its antiquity, the first, which naturally presents itself to our minds, I shall consider both its external and its internal evidences; by the former of which it will perhaps appear to have been known in the second, and by the latter to have been written at no inconsiderable period before the conclusion of the first, century.

It was certainly noticed by some of the early Fathers. *Justin*, who suffered martyrdom under Marcus Aurelius, in his Dialogue with Trypho the Jew distinctly alludes to a principal circumstance contained in it respecting *the sawing of Isaiah asunder with a wooden saw*. Having quoted many passages from the Old Testament to prove the character and mission of Christ, he expresses to his Jewish opponent his full conviction, that, if these

had been rightly understood by the Jews, they would have been removed from the sacred text, as those have been *relative to the death of Isaiah, who was sawn asunder with a wooden saw* : ἃ εἰ ἐνενοήκεισαν οἱ διδάσκαλοι ὑμῶν, εὖ ἴστε ὅτι ἀφανῆ ἐπέποιήκεισαν, ὡς καὶ ἃ περὶ τὸν θάνατον Ἡσαίου, ὃν πρίονι ξυλίνῳ ἐπρίσατε^a.

He does not indeed refer by name to the Ἀναβατὶκὸν Ἡσαίου; but he points out the mode of the prophet's death precisely in the terms there adopted.

Before the conclusion of the same century lived Tertullian, who appears not only to have been acquainted with this apocryphal composition, but to have considered it as of some authority. In his book *de Patientia*^b, among other examples of piety and patience quoted from Scripture, he gives the following; "His patientiæ viribus secatur Esaias et *de Domino non tacet*." Here I apprehend he evidently has in view that passage in which it is said of Isaiah, that "while they were sawing him, he neither cried out nor wept, but continued addressing himself to "the Holy Spirit, until he was sawn asunder^c."

More expressly also, as an apocryphal production, is it mentioned in the Apostolical Constitutions, a compilation indeed itself apocryphal, and of an uncertain date, but which, in the judgment of Cotelierius, must have been written at some period between the apostolical age and that of Epipha-

^a Dialog. cum Tryphone, p. 349. Paris edit.

^b Cap. xiv.

^c Cap. v. 14.

nus^a. There it is described as a work even then of some antiquity : ἐν τοῖς παλαιοῖς δὲ τινες συνεγράψαν βίβλια ἀπόκρυφα Μωσέως, καὶ Ἐνὼχ, καὶ Ἀδάμ, Ἡσαΐα τε &c^b. But as every thing relative to these Constitutions rests on a conjectural and controverted basis, I proceed to more certain and satisfactory authority.

Soon after the commencement of the third century arose that great luminary of the primitive Church, *Origen*, for so I cannot help considering a writer, whose theological and critical talents, in spite of all his imperfections, were certainly of no common stamp. Origen then not only affords ample evidence, that the work in question existed in his days, but even seems to contemplate it as more ancient than the canonical Epistle to the Hebrews. In his Letter to Africanus he remarks, that the Jews were accustomed to remove all things relating to the accusation of their elders, princes, and judges as much as possible from the knowledge of the people, some of which they nevertheless preserved in apocryphal or secret books. An example of this kind he instances in the story of Isaiah, confirmed by the testimony (μαρτυρούμενα) of the author of the Epistle to the Hebrews (Heb. xi. 37.), adding, that the fact of his being sawn asunder is traditionally reported, and stated in *a certain apocryphal writing*, which the Jews perhaps purposely

^a Vid. Patres Apostolici, ed. Cleric. vol. i. p. 195.

^b Constit. lib. vi. cap. 16.

corrupted and interpolated with incongruous readings, in order to throw a discredit on the whole narrative: Σαφές δ' ὅτι αἱ παραδόσεις λέγουσι πεπρίσθαι Ἡσαίαν τὸν προφήτην. καὶ ἐν τινὶ ἀποκρύφῳ τῷτο φέρεται ὅπερ τάχα ἐπίτηδες ὑπὸ Ἰουδαίων ῥεραδιουργῆται, λέξεις τινὰς τὰς μὴ πρεπούσας παρεμβεβληκότων τῇ γραφῇ, ἐν ᾗ ὅλη ἀπιστηθῇ^a.

He takes likewise a similar notice of the same book in his Commentary on St. Matthew; arguing, I conceive, that, if the account of Isaiah's death should not be believed upon the credit of the apocryphal work which contained it, yet might it be believed upon the testimony borne to that work by the author of the Epistle to the Hebrews, as the account of the death of Zachariah (slain between the porch and the altar) was to be believed upon the testimony borne by our Saviour himself to some other apocryphal writing, then in existence: Εἰ δέ τις οὐ προσίεται τὴν ἱστορίαν διὰ τὸ ἐν τῷ ἀποκρύφῳ Ἡσαία αὐτὴν φερέσθαι, πισυνάτω τοῖς ἐν τῇ πρὸς Ἑβραίους οὕτω γεγραμμένοις· ἐλιδάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν· τὸ γὰρ, ἐπρίσθησαν, ἐπὶ τὸν Ἡσαίαν ἀναφέρεται ὥσπερ τὸ, ἐν φονῷ μαχαίρας ἀπέθανον, ἐπὶ τὸν Ζαχαρίαν φονεύθεντα μεταξὺ τοῦ ναοῦ, καὶ τοῦ θυσιαστηρίου, ὡς ὁ σωτὴρ ἐδίδαξε μαρτύρων, ὡς οἶμαι, γραφῇ, μὴ φερομένη μὲν ἐν τοῖς κοίνοις καὶ δεδημευμένοις βιβλίοις, εἰκὸς δ' ὅτι ἐν ἀποκρύφοις φερομένη^b.

And that the apocryphal Isaiah, to which Origen

^a Opera, ed. De la Rue, vol. i. pp. 19, 20.

^b Ibid. vol. iii. p. 465. See also p. 848.

refers, was the very book under consideration may be concluded from a passage in his Homilies upon Isaiah's visions, in which he observes; "Aiunt idèο
 "Isaiaam esse sectum a populo, quasi legem præviri-
 "cantem, *et extra scripturas annunciantem. Scrip-
 "tura enim dicit; 'Nemo videbit faciem meam et vi-
 'vet.' Iste vero ait, 'Vidi Dominum Sabaoth.' Moy-
 "ses (aiunt) non vidit, et tu vidisti. Et propter hoc
 "eum secuerunt, et condemnauerunt eum ut impi-
 "um^a." If this passage be compared with the follow-
 ing words in the accusation of Belkirah, "Isaiah says,
 "I see more than Moses the prophet saw. Moses
 "asserted, No man can see God and live; but Isaiah
 "says, I have seen God, yet behold I live^b:" the re-
 semblance will be too striking to escape observation,
 should we be disposed to make allowance for, what
 is by no means unusual, the little occasional slips of
 memoriter quotation.*

The fourth century furnishes still further evi-
 dence of its existence and its celebrity. Among
 the various heresies, recounted by *Epiphanius*, arose
 one in this century denominated the heresy of the
ἀρχοντικοί, which was first propagated in Judæa.
 Now the appropriate appellation of these heretics
 seems to have been derived from the circumstance
 of their holding an opinion peculiar to this very
 book. Isaiah in his ascent to heaven passes through
seven different heavens, and perceives in the five

^a Ibid. p. 108.

^b Chap. iii. 8, 9.

first an angelical ruler presiding in each of them. This idea these heretics adopted with little variation, holding that there were *seven* different heavens, over each of which a distinct archon, or ruler, presided; εἰδέναι δὲ καθ' ἑκάστον οὐρανὸν ἄρχοντας, καὶ τοὺς μὲν εἶναι τρεῖς ἐπὶ τὰ οὐράνους, καθ' ἓνα οὐρανὸν ἓνα ἄρχοντα. Nor is the source doubtful, from which their distinguishing tenet, as a sect, was deduced, because Epiphanius expressly tells us in the same section, that they drew arguments in support of their opinions from "the Ascension of Isaiah" and certain other apocryphal writings: λαμβάνουσι δὲ λαβὰς ἀπὸ τοῦ Ἀναβατικοῦ Ἡσαίου* ἔτι δὲ καὶ ἄλλων τινων ἀποκρύφων². From the dogma then of angelical *archons* they were termed, I apprehend, ἄρχοντικοὶ; a dogma which they appear to have borrowed from the book under consideration.

And further; Epiphanius not only alludes to the book by name, but in another place quotes a passage expressly from it. In his account of a heresy taught by an Egyptian, whose name was Hieracas, he represents that heretic as asserting Melchisedec king of Salem, of whom it is said, that he was "like the Son of God, and abideth a priest continually," (Heb. vii. 3.) to have been the Holy Spirit; adding, that this position was grounded upon a passage in "the Ascension of Isaiah," in connection with the preceding text contained in the Epistle to the He-

* Hæres. xl. p. 292. ed. Colon.

brews: Βούλεται δὲ τελείαν αὐτοῦ σύστασιν ποιῆσθαι ἀπὸ τοῦ Ἀναβατικῷ Ἡσαίου, δῆθεν ὡς ἐν τῷ Ἀναβατικῷ λεγομένῳ ἔλεγεν ἐκεῖσε, ὅτι ἔδειξέ μοι ὁ ἄγγελος περὶ πάντων ἔμπροσθέν μου, καὶ ἔδειξέ μοι, καὶ εἶπε· τίς ἐστιν ὁ ἐν δεξίᾳ τῆ Θεᾶ; καὶ εἶπα· σὺ οἶδας Κύριε. λέγει, ἕτος ἐστιν ὁ ἀγάπητος. καὶ τίς ἐστιν ὁ ἄλλος ὁ ὅμοιος αὐτῷ ἐξ ἀριστέρων ἑλθών; καὶ εἶπα, σὺ γινώσκεις. τῷ τῷ ἁγίου πνεύματι τὸ λαλῆν ἐν σοὶ, καὶ ἐν τοῖς προφήταις. καὶ ἦν, φησὶ, ὅμοιον τῷ ἀγαπήτῳ. ἐκ τῆς βούλῃς συνιᾶν τὸ εἰρημένον, ἀφωμοιωμένος τῷ υἱῷ τῆ Θεᾶ μένει ἱερεὺς εἰς τὸ διηνεκές^a.

Let the above extract from a book called in the days of Epiphanius "the Ascension of Isaiah" be compared with chap. ix. 27, 32, 33, 35, 36. and chap. xi. 32, 33. of that under the same title, which is now published, and their identity, I conceive, notwithstanding some slight variations and evident transpositions, will be sufficiently established^b, particu-

^a Hæres. lxxvii, p. 712.

^b Chap. ix. 27. "I beheld one standing, whose glory surpassed that of all.

Ver. 32. "This is the Lord of all the glory which thou hast beheld.

Ver. 33. "While I was still conversing, I perceived another glorious being, who was similar to him in appearance . . .

Ver. 35. "Then I beheld the Lord and a second angel, both of whom were standing.

Ver. 36. "The second, which I saw, was on the left hand of my Lord. I asked who this was? My conductor said to me; "Worship him; for this is the angel of the Holy Spirit, who speaks by thee and other saints.

Chap. xi. 32. "I perceived that he sat down on the right hand of that great Glory.

Ver. 33. "I perceived likewise, that the angel of the Holy Spirit sat down on the left hand."

larly when it is recollected, that Epiphanius paid no very minute attention either to the accuracy or arrangement of his ideas and expressions.

Other evidence also of the same tendency and of the same period is afforded by the works of Ambrose. In his commentary on the cxviiith Psalm, he notices, as a traditional report, an account of the death of Isaiah, which was clearly extracted from the apocryphal book in question. His words are these: “Fertur prophetæ cuidam, et plerique ferunt, quod Esaia, in carcere posito, cum mole imminuentis urgeretur exitii, dixisse *Diabolum*; *dic quia non a Domino locutus es, quæ dixisti, et omnium in te mentes affectusque mutabo*, ut qui indignantur injuriam, absolutionem conferant^a.” With a trifling variation the same address of Berial is to be found in chap. v. 4, 8. of “the Ascension of Isaiah^b.”

The last testimony upon the subject, which I shall adduce, will be that of the author of an imperfect commentary upon St. Matthew inserted among the works of Chrysostom, which was written, according to the opinion of Montfaucon, about

^a Opera, ed. Bened. vol. i. p. 1124.

^b Ver. 4. “Et Beliar inquit Isaia: ‘*Dic, mentitus sum omnibus, quæ sum locutus.*’

Ver. 8. “Et Milkiras hæc locutus est Isaia; ‘*Dic, quod tibi dicam, et vertam cor eorum, et faciam Manassem et principes Jehudæ, populumque, totamque Hierosolymam, ut te colant.*” Milkiras seems to be only another name for Berial, or Satan.

the middle or end of the *fifth* century. ^a Upon the word *Manasses*, which occurs in the genealogy of our Saviour, this anonymous author expatiates at some length. He remarks; “*Providentia autem Dei*”
 “*sic (i. e. ex radice נִשְׁרָה oblivisci) eum dispensavit*”
 “*vocari, quia obliturus fuerat omnem conversatio-*”
 “*nem Patris sui sanctam, et omnia beneficia Dei*”
 “*pro merito ejus collata in ipsum, et stimulatus ab*”
 “*insurgente Diabolo, qui solet insurgere super ge-*”
 “*nus humanum ad evertendum, gesturus omnia,*”
 “*quæ Deum ad iracundiam provocarent.*” He then immediately proceeds to give an account of the conduct and intentions of Hezekiah towards Manasseh, and of his conversation with Isaiah, which, without reference to any authority whatsoever, he evidently borrowed from the commencement of “the Ascension of Isaiah.” “Denique,” he adds,
 “*cum ægrotasset Ezechias in tempore quodam, et*”
 “*venisset ad eum Esaias propheta visitandum, vo-*”
 “*cavit Ezechias filium suum Manassen, et cœpit ei*”
 “*mandare, quod debeat Deum timere, quomodo*”
 “*regere regnum, et alia multa. Et dixit ad eum*”
 “*Esaias, ‘Vere quia non descendunt verba tua in*”
 “*cor ejus, sed et meipsum oportet per manum ejus*”
 “*interfici.’ Quod audiens Ezechias, volebat filium*”
 “*suum interficere, dicens; ‘Quia melius est me sine*”
 “*filio mori, quam talem filium relinquere, qui et*”
 “*Deum exasperet, et sanctos ejus persequatur.’ Te-*

^a Opera Chrysostom. vol. vi. Diatriba, p. 6.

“nuit autem eum vix Esaias propheta; dicens; ‘*Ir-ritum faciat Deus consilium tuum hoc*’^a.”

It will be impossible to compare this passage with chap. i. 1, 2, 4, 7, 12, 13. of the apocryphal book under review, and not instantly to perceive, whence it was derived^b.

After the fifth century I do not find any distinct reference to this book, which, if not completely lost, seems to have subsequently lain altogether neglected. In the *Quæstiones et Responsiones* &c. of *Anastasi*us, occurs an anonymous Catalogue of apocryphal as well as canonical writings, among the former of which is mentioned “the Vision of Isaiah,” Ἡσαίου ὄρασις. Whether this was really the precise vision contained in the latter part of “the Ascension of “Isaiah,” or whether it was a production of a very different description, it seems at this distance of time difficult to determine. It is necessary however to remark, that the *Anastasi*us, who wrote the

^a Homil. i. pp. 20, 21.

^b Ver. 1. “Factum est anno 26 in regno Ezechiaë regis Jehudæ ut vocaret Manassem filium suum;

Ver. 2. “Et vocavit illum ... ut traderet ei verba justitiæ ...

Ver. 4. “Anno regni cum ægrotaret.

Ver. 7. “Et Isaias allocutus est regem Ezechiam dicens
“.... Omnia hæc præcepta, hæcque verba negligentur a filio tuo
“Manasse, et opere ejus manuum cruciatibus corporis mei ego affli-
“gar.

Ver. 12. “Et Ezechias in animo suo statuit, ut filium suum Manassem interficeret.

Ver. 13. “Sed Isaias dixit Ezechiaë; Dilectus consilium tuum
“missum fecit.”

work, in which this Catalogue is inserted, lived, according to Oudin², in the eleventh century. I should likewise add, that Sextus Senensis, in his account of apocryphal writings, mentions one under the title of the "Vision of Isaiah" distinct in his conception from the *Anabaticon*, or, as he terms it, the "*Anavasis*, id est, *Ascensus*." His words are these: "Extat Visio quædam, titulo Esaiaë, Venetiis impressa, cujus hæc est inscriptio; 'Visio admirabilis Esaiaë prophetæ in raptu mentis, quæ divinæ Trinitatis arcana, et lapsi generis humani redemptionem continet.'" Bib. Sanct. lib. ii. p. 59. ed. tert. As the tract here alluded to is said to have been printed, I hoped to find in some bibliographical work a further notice of it; but I have searched in vain. From the account nevertheless thus given of it, I cannot help thinking, that it must have been a publication extracted, either wholly, or in part, from "the Ascension of Isaiah." Perhaps it was a Latin translation of the Ἡσαίου ὕψαισι before mentioned. If so, it is possible that the Greek original itself may still exist. Sextus Senensis dedicated his *Bibliotheca Sancta* to Pope Pius V. in the year 1566.

It has been uniformly and constantly asserted by writers of every age, that the circumstance of Isaiah's being sawn asunder was corroborated by a very old tradition among the Jews. Nor is this assertion solely grounded upon a conjectural basis; for

² Comment. de Scriptoribus Ecclesiasticis, vol. ii. p. 562.

the tradition itself is recorded in the Talmud. In the Mishna of the tract *Jebammoth*, cap. iv. sect. ult. R. Simeon Ben Azai is reported to have found in Jerusalem a volume of Genealogies יוחסין or a sort of Biographical History, illustrative of the principal subject discussed in that chapter. Upon this passage of the Mishna the Gemara remarks, that the same volume contained other matter, and then proceeds thus: וכתוב בה מנשה הרג ישעיה אמר רבא מדין דייניה וקטליה אמר ליה משה רבך אמר כי לא יראני האדם וחי ואת אמרת ואראה את ה' יושב על כסא רם ונשא משה רבך אמר מי כה אלקי' בכל קראנו אליו ואת אמר' דרשו ה' בהמצאו משה רבך אמר' את מספר ימך אמלא ואת אמרת והוספת' על ימך חמש עשרה שנה אמר ישעיה ידענא ביה דלא מקבל מה דאימ' ליה ואי אימ' ליה לישוייה מזיד א"שם איבלע בארזא אתויה לארז' ונסררה כי מטא להרי פומ' נח נפשי. " *In this* [viz. the book found in Jerusalem]^a *it was written, that Manasseh killed Isaiah. Raba observed; Judging he judged him, and put him to death. He said to him, Moses thy master said, 'No man can see me, and live.'* (Exod. xxxiii. 20.) *But thou hast said, 'I saw the Lord sitting upon a throne, high and lifted up.'* (Isaiah vi. 1.) *Moses thy master said, 'Who thus hath the Lord in all things, which we call upon him for.'* (Deut. iv. 7.) *But thou hast said, 'Seek ye the Lord while he may be found.'* (Isaiah lv. 6.) *Moses thy master said, 'The number of thy days I will ful-*

^a יבמות p. 49. ed. Bomb. Venet. 1521. ed. princeps.

‘*fil.*’ (Exod. xxiii. 26.) *But thou hast said, ‘I will add unto thy days fifteen years.’* (Isaiah xxxviii. 5.)
 “*Isaiah remarked: I know respecting him, that he will not receive what I say to him, if I tell him to level his pride. He [Isaiah] then called upon God.*”
 “*[א"ש i. e. אמר שם he spoke the name.] A cedar opened and swallowed him. [He was swallowed up in a cedar] They went to the cedar and sawed it. When (the saw) came to his mouth, he expired.*”

From the preceding extract it must not be inferred, that the book said to have been found at Jerusalem by R. Simeon Ben Azai, a Mishnic doctor, who lived at the beginning of the second century ^a, recorded any thing more than the simple fact, that Isaiah was put to death by Manasseh. All which follows that assertion, particularizing the accusation of Manasseh, with the speech of Isaiah, and the mode of his death, must be considered as solely resting upon the traditional authority of Rabà, a Gemaric doctor, who is said to have died in the 353d year of the Christian era ^b.

The same tradition is alluded to in an unpublished Targum upon Isaiah, preserved in the Vatican. Asseman gives the following passage from the Targum relating to it: וכר שמע מנשה פתגמי נבואת תוכחתיה אתמלי חמתיה עלוהי תפסוהי רהימן בתריה לתפסיה וערק מן קדמיהון ופתח אילנא חרובא פומיה ובלעיה

^a *Othonis Historia Doctorum Mishnicorum*, p. 136. note. He was a contemporary of R. Akiba.

^b *Wolfii Bibliotheca Hebræa*, vol. ii. p. 880.

אִיִּתִי נִגְרָן וְנִסְדִּי יָת אִלְנָא וְהוּא דְמִיָּה דִישַׁעְיָה נְגִיד. “*And when Manasseh heard the words of the prophecy reproving him, [of his reproof,] he was filled with anger against him [Isaiah]. His guards ran after him to seize him. And he fled from before them. And a carob tree opened its mouth and swallowed him. The workmen came and cut down the tree. And the blood of Isaiah flowed*^a.”

According then to Jewish tradition Isaiah was sawn asunder, when miraculously inclosed in a tree, to which he had fled from the pursuit of his enemies; but according to the *Anabaticon* he was sawn asunder with a wooden saw. Now I would remark, that as *Justin Martyr*, the first author extant who alludes to the subject, not only speaks of certain written testimonies upon the point suppressed by the Jews, but represents those written testimonies as recording the death of Isaiah precisely in the language of the book before us, viz. by being sawn asunder with a wooden saw, the source I apprehend from which his information was derived cannot be doubtful. And this alone will carry its antiquity to a period earlier than the middle of the second century.

When it became altogether buried in oblivion, seems much less certain. In the celebrated night journey of Mohammed, that impostor represents himself as passing through seven different heavens,

^a Catalogus Bib. Vat. MSS. tom. i. p. 452.

separated by gates one from another, and each guarded by a watchful porter^a; circumstances which might possibly have been borrowed from “the Ascension of Isaiah.” If so, it continued to be familiarly known in the *seventh* century. But much stress perhaps will not be laid upon this coincidence, when it is considered, that formerly the belief in a plurality of heavens was at least general, if not universal, and in the precise number of *seven*, (as I shall hereafter shew,) was common among the Jews.

The Ethiopic version now published had, I conceived, when I first translated it, been never before seen in Europe. I have nevertheless since found that it was known to Theodore Peträus, who in his notes to the prophecy of Jonah, edited by him both in Ethiopic and Latin, makes the subsequent remark; “Sic legitur in libello Æthiop. *de vita Jesaia*, cui titulus ሕርገተ፡ ሊሳይያስ፡ ነቢይ፡ *Ascensus Jesaia Prophetæ*^b.” I have not however been able elsewhere to discover the slightest allusion to it.

Having thus taken a brief view of the external, I now proceed to the internal, evidence of its high antiquity. No inconsiderable argument in proof of its being composed in the first century may be derived from the nature of the principal question referred to as a subject of controversy among Chris-

^a Matthews' Translation of the Mishcat-ul-Macabih, vol. ii. p. 691-6. Abulfedæ Vita Moham. cap. xix. and Prideaux's Life of Moham. p. 50.

^b P. 20.

tians; the question I mean respecting the proximity of the Lord's approach, or of his second coming to judgment^a. To this controverted question the Apostles themselves alluded^b: but it seems to have almost immediately died away, or at least to have been no longer agitated after the expiration of the first century. And that the writer himself of the work under consideration lived at the exact period, during which this question still continued a subject of controversy, is manifest, I apprehend, from his persuasion, that Christ's second advent to judge the world was nigh at hand.

But this is not all. From internal testimony of a still more definite description, I conceive, that even the specific time of its composition may be satisfactorily ascertained. It speaks only of *one* persecution of Christians, as taking place between the establishment of Christianity and the day of judgment. This must necessarily have been the persecution under *Nero*. Had the Author lived so late as the reign of *Domitian*, he would scarcely have limited the scene of Christian suffering to a single persecution, and have foretold the dissolution of all things, as shortly afterwards succeeding it. Nor indeed are we left to mere conjecture relative to the particular persecution alluded to; but demonstrable proof exists, that it could only have been *the first*. For Isaiah is introduced as prophesying, that at its com-

^a Chap. iii. 22, 26.

^b 2 Thess. ii. 2 Pet. iii.

mencement “ Berial shall descend, the mighty angel, “ the prince of this world, which he has possessed “ from its creation. He shall descend from the firmament in the form of a man, *an impious monarch, “ the murderer of his mother*, in the form of him, “ *the sovereign of the world*^a.” Now it is evident that the singular circumstance here stated of the Arch-fiend Berial possessing the body of “ *an impious monarch, the murderer of his mother*,” is only applicable to *Nero*, who is recorded to have stabbed his mother Agrippina. But something more precise still follows. For we are further told, that he shall have power “ *three years, seven months, “ and twenty-seven days*^b.” The burning of Rome took place on the 19th of June A. D. 64. The crime of this conflagration, which excited universal abhorrence, Nero imputed to the Christians, and from hence sprung the first persecution. Historians indeed are not agreed as to the exact time of its commencement. But Mosheim, upon authority which he respects, fixes it in the month of *November* A. D. 64^c. If then we compute backwards from the death of Nero, which happened upon June 9, A. D. 68, the period of *three years, seven months, and twenty-seven days*, (considering the months as lunar, and the year 68 as a leap year,) we shall find that the day allotted to the commencement of Berial’s power falls upon the *30th of October* A. D. 64; a coinci-

^a Chap. iv. 2.^b Chap. iv. 12.^c Eccles. Hist. vol. i. p. 80.

dence, I apprehend, sufficiently close to prove, that the persecution referred to must indisputably have been the first.

The conclusion then will be, that our Author wrote after the death of Nero, that is, after June 9, A. D. 68. But the most striking circumstance still remains to be noticed. For from what immediately follows it appears, that although he must have written *after* the 9th of June A. D. 68, he must likewise have written *before* the close of the year 69. In the very next verse but one to that, which relates the downfall of Nero's tyranny, it is added; "After *three hundred and thirty-two days* the Lord "shall come with his angels and holy powers from "the seventh heaven, in the splendor of that heaven, and shall drag Berial and his powers into "Gehenna^a." And again; "Then shall the voice of "the Beloved rebuke in wrath the heaven, and the "dry land, the mountains, and the hills, the cities "and the deserts, the north, the angel of the sun, "the moon, and every thing where Berial has been "seen and manifested in this world. There shall "also be *a resurrection and judgment in those days*, "while the Beloved shall cause to ascend from him "a fire, to consume all the ungodly, who shall be, as "if they never had been created^b."

Had the work been written subsequently to the *three hundred and thirty-two days*, which followed

^a Chap. iv. 14.

^b Ibid. ver. 18.

the death of Nero, the Author of it could never surely have been absurd enough to fix a time for the conclusion of the world, for the resurrection, and for the day of judgment, which time *had already* elapsed! In full persuasion, that the Lord was indeed at hand, particularly after the bloody scenes of systematic torture, which he had witnessed, he might indeed have ventured to predict the almost immediate advent of Christ to judgment: but it is impossible to conceive, that in his sober senses he could have referred the consummation of all things to a *past* period. It seems certain therefore, if the premises from which I have argued be correct, that the book must have been composed towards the close of the year 68, or in the beginning of the year 69.

As nothing perhaps relative to a Christian production of such high antiquity will be deemed altogether unimportant, I proceed from this discussion upon the age in which it was written, to consider the probable country of its Author. That it was the work of a converted Jew, the whole cast of the composition seems to testify. The story of Isaiah's being sawn asunder by the order of Manasseh was, as I have already pointed out, clearly founded upon a Jewish tradition; and the precise number of *seven* heavens, through each of which the Prophet ascends under the guidance of an angel, completely accords with the Jewish creed. St. Paul himself speaks of his being caught up into the

third heaven^a. But the Rabbinical writers afford more direct testimony upon the point. In the ancient traditional gloss of the Jews, denominated the רבות *Rabboth*, or "*the Great Commentaries*," the ascent of the Shechinah from earth to heaven, in consequence of human transgression, is thus described: עקר שכינה בתחתונים היתה. כיון שחטא אדם הראשון נסתלקה שכינה לרקיע הראשון. חטא קין נסתלקה לרקיע השני. דור אנוש לג'. דור המבול לד'. דור הפלגה לרקיע השלישי. *The She-* " *chinah was before in the lower regions. But after* " *the first man sinned, it ascended to the first heaven* " *[firmament]. Cain sinned; it ascended to the se-* " *cond. In the generation of Enoch to the third. In* " *the generation of the flood to the fourth. In the ge-* " *neration of the dispersion to the fifth. Of the people* " *of Sodom to the sixth. And of the Egyptians in* " *the days of Abraham to the seventh.*" This distinct enumeration of *seven* heavens is elsewhere repeated in the same book. Indeed so accustomed were the Jews at all periods to believe in a plurality of heavens, that the Hebrew language has no appropriate form to express a *single* heaven. Hence in the passage just quoted from the *Rabboth* רקיע *firmament*, or *expanse*, is used to convey the idea of one heaven as distinguished from another.

This Rabbinical extract alone, I apprehend, will be sufficient for the purpose, for which it has been

^a 2 Cor. xii. 2.

^b במדבר פרשה יג et בראשית פרשה יט

adduced. Before however I quit this topic I must remark, that ■ striking similarity to the account of the seven heavens in “the Ascension of Isaiah” is to be found, shortly alluded to, in “the Testaments of the twelve Patriarchs,” which, whether it be considered as the production of a converted Jew in the first or second century, as Cave and Dodwell thought, or as the production of a Jew prior to the birth of our Saviour, and afterwards interpolated by a Christian, as Grabe conjectured, will in either case be readily admitted to have been tinged with Jewish opinions. There the patriarch Levi is represented as seeing in a dream the heavens opened, and, under the guidance of an angel, as passing through them all, to the number of *seven*, each more splendid than the one below it. Ἰδοὺ ἀνεώχθησαν οἱ ὕρανοί, καὶ ἄγγελος Κυρίου εἶπε πρὸς με· Λευὶ εἴσελθε. Καὶ εἰσῆλθον ἐκ τοῦ πρώτου ὕρανῃ εἰς τὸν δεύτερον. . . . Καὶ εἶδον τρίτον οὐρανὸν πολὺ φωτεινότερον παρὰ τοὺς δύο· καὶ γὰρ ὕψος ἦν ἐν αὐτῷ ἄπειρον. Καὶ εἶπον τῷ ἀγγέλῳ, Διατί οὕτως; καὶ εἶπεν ὁ ἄγγελος πρὸς με· μὴ θαύμαζε ἐπὶ ταῖς, ἄλλους γὰρ τέσσαρας ὕρανας ὅψει παιδοτέρους καὶ ἀσυγκρίτους, ὅταν ἀνέλθῃς ἐκεῖ. And again; Ἀκούσου οὖν περὶ τῶν ἑπτὰ ὕρανῶν ^a. So parallel indeed runs the outline of both compositions, of the prolix vision of Isaiah and the brief dream of Levi, that I am inclined to suspect a little plagiarism in the latter. I only quote it how-

^a Fabricii Codex Pseud. V. T. p. 545, 546.

ever to demonstrate on this head the concurrence of Jewish opinion.

But a still stronger proof, that our Author had been educated in the Jewish faith, appears in his use of the word *Samael*, or more properly perhaps *Sammael*, for *Satan*. No such expression occurs in Scripture; it would not therefore have been adopted, we may presume, by a Christian unconnected with Judaism. Among the Rabbinical writers however it is of perpetual occurrence. Maimonides, in his celebrated work entitled מורה נבוכים *Moreh Nebukim*, part. ii. chap. 30. expressly states, that the earlier writers of his nation used the term *Samael* or *Satan* indifferently, adducing examples in proof of his assertion. His conclusion is התבאר לך שסמ"אל הוא השטן "It is clear then that *Samael* is *Satan*." In the Targum of Jonathan on the Law *Samael* is denominated *the angel of death*. Commenting upon the words ותרא האשה *And the woman saw*, Gen. iii. 6. the Targumist remarks וחמת אתתא ית סמ"אל מלאך מותא ודחילת "And the woman saw *Samael the angel of death, and was afraid*." And in the Zohar is delivered the traditional account of *Samael's* descent from heaven in order to direct the conduct of the serpent, who tempted Eve. תנינא בההיא שעתא נחת סמ"אל מן שמיא רכיב על נחש דא "tradition. In that hour *Samael* descended from heaven riding on this serpent^a."

^a Vol. i. בראשית, p. 35. ed. Amsterd. 1771.

Nor was it only in the character of tempter, but as prince likewise of the fallen angels, that the name of Samael was appropriated to Satan. In the *Rabboth Samael* is thus described: מלאך סמאל הרשע ראש כל השמנים הוא בכל שעה היה מספר מיתתו של משה "The angel Samael, the impious prince of all the Demons, (Satans,) was always calculating the death of Moses^a." But in ר' אליעזר "the Chapters of R. Eliezer" his superiority over the other angels in power and dignity is more distinctly expressed. There he is thus described: והיה סמאל השר הגדול שבשמים וחיות ושרפים מושש כנפים וסמאל משתים עשרה כנפים לקח את הכת שלו וירד וראה כל הבריות שברא הקב"ה ולא מצא חכם להרע כנחש^b "Samael was a great prince in heaven; the cherubs [living creatures] and the seraphs have six, but Sa-

^a דברים פרשה יא. In the same section the Almighty is represented as directing first Gabriel, then Michael, to bring to him the soul of Moses; but they decline the task upon the pretext of their inability. He then commissions *Samael*, who gladly undertakes the office, but is struck with terror and dismay at the splendid countenance and angelical aspect of the divine Prophet. A curious dialogue succeeds, in which *Samael* informs Moses that all souls which come into the world are delivered into his hands, כל באי העולם נשמתן מסורין לידי. Finding the Prophet however unwilling to die, he returns to the Almighty, who sends him a second time. A conflict ensues, in which *Samael* is vanquished, stript of the rays which adorned his brow, and deprived of sight. The fable concludes with the descent of God himself in person, who finally kisses the soul out of the body of Moses in an affectionate embrace.

^b Chap. xiii.

“mael twelve wings. He took his followers and descended, and contemplated all the creatures which God had made; but he found none so wise to evil as the serpent.” Again inquiring why the archangel Michael was termed פליט *he who has escaped*, the author remarks; לפי שבשעה שהפיל הקב"ה את סמאל וכת שלו ממקום הקדושתם אחזו בכנפיו של מיכאל להורידו *Be-* והפילו ופלטו הקב"ה מידו לפיכך נקרא שמו פליט *Be-* *cause at the time when God precipitated Samael and his followers from their holy station, he [Samael] seized the wing of Michael to throw him down and to precipitate him; but God rescued him from his hand. Therefore Michael was called פליט, that is, he who has escaped.”*

Perhaps I ought to apologize for so much Rabbinical quotation. To make my reader however some amends, as well as to relieve him a little from the irksomeness of probably no very entertaining discussion, I take the liberty of inserting a short digression upon several hitherto undiscovered imitations of Milton in his celebrated poem of *“Paradise Lost.”* From *“the Chapters of R. Eliezer,”* or rather from the Latin translation of them published by Vorstius in the year 1654^b, our immortal bard seems to have borrowed the idea of that ever towering and invincible spirit of pride, predominant in the conduct and demeanor of his Satan. The exalted

^a Chap. xxvii.

^b *Paradise Lost* is said to have been begun in the year 1655. See Newton's ed. of Milton, vol. i. p. 40. ed. 1750.

rank of Samael, or Satan, in heaven, and subsequent precipitation from thence, by the hand of the Almighty, are briefly but strongly touched in the preceding extracts. These, I conceive, with the addition of one or two scattered passages of Scripture alluding to the latter point, afforded him a basis for that masterly delineation and exquisite colouring of character, with which his inimitable description of the fallen archangel every where abounds.

Nor was he indebted to Rabbinical authority for this single circumstance alone, but also for some incidental thoughts and expressions more closely copied. The Latin of Vorstius in one of the passages already quoted runs thus; “*Descendit visurus omnes creaturas, quas condiderat Sanctus Benedictus. Sed non invenit astutiores (in the Hebrew sapientiores) ad malefaciendum quam serpentem.*” Let this be compared with the following lines of Milton, and the similarity of idea will be apparent.

— the orb he roamed

With narrow search, and with inspection deep

Considered every creature, which of all

Most opportune might serve his wiles; and found

The serpent subtlest beast of all the field.

Book ix. 82—87.

In the same chapter of Eliezer Samael having taken full possession of the serpent is represented as thus reasoning with himself: “*Si alloquor Adamum, scio illum mihi non obtemperaturum; quia vir semper difficilior est quam ut avellatur a sententia sua:*

“sed vero *mulierem* affabor, *cujus levis et instabilis est sententia*.” So also in “Paradise Lost” Satan exclaims at sight of Eve without Adam,

— behold alone

The woman, *opportune to all attempts,*
Her husband, for I view far round, not nigh,
Whose higher intellectual more I shun.

Book ix. 480—483.

Another imitation likewise is discoverable in the speech of the tempter to Eve, when offering her the forbidden fruit: “*En me*,” as Vorstius translates the passage in Eliezer, “*accessi vel attigi^a arborem, et non sum mortuus, accede quoque ad eam et non morieris*.” This, with a little transposition, is thus copied by Milton:

— Look on me,

Me who have touched and tasted, yet both live,
And life more perfect have attained, than fate
Meant me.—

Book ix. 687—690.

Queen of the universe, do not believe
Those rigid threats of death: ye shall not die.

Ibid. 684, 685.

But perhaps the most striking instance of imitation occurs in the soliloquy attributed to the mother of mankind after having committed the fatal act. Thus she reasons in *the Chapters of Eliezer*, “*Forsan jam moriar, et Sanctus Benedictus parabit illi aliam*

^a The two words *accessi* and *attigi* are both supplied by Vorstius to express the single Hebrew word נגעתי. The proper meaning seems to be *attigi*.

*“ uxorem. Sed dabo quoque Adamo et causa illi
 “ ero, ut edat mecum. Ut si moriamur, ambo simul
 “ moriamur; si vivamus ambo quoque in vita ma-
 “ neamus.”* And thus also she reasons in “Paradise
 “ Lost.”

— What if God have seen,
 And death ensue? Then I shall be no more,
 And Adam, wedded to another Eve,
 Shall live with her enjoying, I extinct;
 A death to think. Confirmed then I resolve,
 Adam shall share with me in bliss or woe.

Book ix. 826—832.

It is surely amusing as well as instructive to observe a mind, so richly endowed as that of Milton, patiently occupied in extracting gold from the apparently barren sands of Rabbinical theology.

To return however from this digression, and to conclude my remarks upon the country of our Author: in the seventh heaven Isaiah is said to have seen *many numbered laid up cloathings*^a belonging to saints still on earth; and also to have beheld Enoch, and those who were coeval with him, resembling the angels in splendor, and *without the cloathing of the flesh, arrayed in heavenly cloathing*^b. To a reader, not conversant with the principles of the *Cabbala*, or old Jewish philosophy, the idea of cloathing belonging to individuals on earth, and reserved for them in heaven, may not

^a Chap. viii. 14. ix. 24.

^b Chap. ix. 9.

perhaps be very intelligible. I shall therefore adduce a passage or two, explanatory of the point, from the *Zohar*, the most ancient, as well as most ample, collection of Cabbalistical remains extant. Describing the ascent of the soul to heaven, cloathed with splendor, the *Zohar* proceeds to illustrate its meaning in the following terms: כמה ייהבי לנשמתא לבשא דמתלבשא ביה למיקם בהאי עלמא הכי נמי ייהבי לה ^a “ לבושא דזוהרא עלאה למיקם ביה בההוא עלמא ^a *As there is given to the soul a garment, with which she is cloathed in order to establish her in this world, so also is there given to her a garment of heavenly splendor in order to establish her in that world.*”

From the same work also it appears, that particular cloathing was thought to belong to each individual saint, and to be reserved for him in paradise. ותמן כל אינון לבושין דנשמתין דאתחווין לאתלבשא בהו כל חד וחד כדקא חזי בההוא לבושא אתרשימו כל אינון עובדין שבין דעבד בהאי עלמא וכולהו רשימין ביה ומכרזי האי ^b “ *And there were all the cloathings of the souls which were worthy of being cloathed with them, each according to his merits. On this cloathing was delineated all those good works, which (each soul) had done in this world. All were delineated on it; and it contained this inscription, The cloathing of such a one.*”

^a Vol. i. ed. Amsterd. p. 66. See also vol. ii. pp. 135, 136.

^b Ibid. vol. ii. p. 210.

“angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first born son^a.” With a little variation it is thus related by our Author: *“Then the angel of the Spirit appeared in the world; after which Joseph did not put away Mary, . . . neither did he approach her; but preserved her, as a holy virgin, notwithstanding her pregnancy^b.”*

From a collation of these respective passages it must appear, I apprehend, to every critic, whose mind is not warped by theological prejudices, that the latter account was borrowed from the former. And if so, it must be obvious, that the narrative of the miraculous conception, extant in all the manuscripts and versions of St. Matthew's Gospel, was not a subsequent interpolation, but an original part of that Gospel. Nor does it seem less certain, that the same narrative was believed as well by *Jewish*, as by *Heathen*, converts, long before the termination of the first century; and that therefore its supposed invention by the latter at a subsequent period is absolutely impossible: so that the idea of its being a mere heathen fiction, abhorrent from the creed of a converted Jew, must likewise prove altogether groundless.

But there are other and still more important testimonies of early opinion furnished by the apocryphal work under review. The Unitarians affirm

^a Matth. i. 24, 25.

^b Chap. xi. 4, 5.

with their accustomed confidence, that the divinity of Christ was a doctrine wholly unknown to Christians until about the middle of the *second* century, and that the divinity of the Holy Ghost was not maintained until a still later period. The first converts from Judaism they assert were pure Unitarians; and expressly denounce *Justin Martyr*, originally a heathen philosopher, as the *first* Christian who ascribed divinity to Christ, an idea which he is said to have borrowed from the Platonical dogma of the *divine Logos*^a.

Such is the statement of Unitarians; but it is a statement proved by various passages in "the As-

^a "That the ancient Jewish Church must have held the opinion, that Christ was simply *a man*, and not either *God Almighty*, or *a super angelic being*, may be concluded from its being the clear doctrine of the Scripture, and from the Apostles having taught no other." *Priestley's Corruptions of Christianity*, vol. i. p. 6. "The generality of Christians retained the same faith, believing the strict unity of God, and the proper humanity of Christ all the time of the *Apostles*, and of those who conversed with them." Ibid. p. 20. "We find nothing like divinity ascribed to Christ before *Justin Martyr*, who from being a philosopher became a Christian." Ibid. p. 32. "Having himself professed the doctrine of Plato, can it be thought extraordinary, that he eagerly caught at the doctrine of the *Logos*?" Ibid. p. 34. "One reason why those Fathers who had modified their theological tenets by the principles of the heathen philosophy did not readily fall into the notion of the *personality*, or at least the *divinity*, of the *Holy Spirit*, might be, that there was nothing like it in the philosophy of *Plato*, which had assisted them so much in the deification of Christ." Ibid. p. 93.

Without any further detail then of the Cabbalistical doctrine upon this point, we may conclude, I apprehend, from the tincture of opinions, and use of expressions, evidently Jewish, discoverable in the tract before us, that its Author must have been a Jewish convert.

I shall now in the last place consider some of the *theological* as well as *critical* purposes to which it may be applicable. Being an apocryphal production, it can certainly be never contemplated as a rule of faith; but it may nevertheless, I conceive, be admitted as collateral evidence in favour of disputed passages of Scripture, and respecting the cast of opinions entertained at the era of its composition. The account of the miraculous conception of our blessed Saviour, as recorded by St. Matthew, appears in every manuscript of his Gospel extant, and in every version of that Gospel of every period. But modern Unitarians, who, instead of moulding their creed to Scripture, mould Scripture to their creed, have laboured hard to expunge the account altogether, representing it as a forged interpolation, unheard of until towards the conclusion of the second century. They are likewise fond of regarding it as the work of some heathen convert, desirous of counteracting a vulgar prejudice against Christianity, by elevating its founder to a rank with the fabled heroes and demigods of antiquity^a. This is

^a “The account of the miraculous conception of Jesus was
“probably the fiction of some early Gentile convert, who hoped,

not a place to expose the extravagance of Unitarian criticism; but I would remark, that in the work before us the miraculous conception is distinctly and unequivocally asserted; which circumstance affords incontestable proof, if my previous reasoning be correct, that the fact was on record at no great distance of time from the period, when St. Matthew's Gospel itself is said by Irenæus to have been written^a. Indeed the Author of "the Ascension of "Isaiah" seems to have borrowed the outline of his narrative from that very Gospel.

The Evangelist thus expresses himself: "When "his mother *Mary was betrothed to Joseph, before "they came together, she was found with child of "the Holy Ghost. Then Joseph her husband "was minded to put her away privily^b."*

Our Author relates the same occurrences almost in the same language. "I beheld a woman, by name "Mary, who was a virgin, and betrothed to a man, "by name Joseph. I saw, that after she was betrothed, she was found pregnant; and that Joseph "was inclined to put her away^c."

The latter part of the account is thus recorded by the Evangelist: "Then Joseph being raised from sleep *did as the*

"by elevating the dignity of the founder, to abate the popular "prejudice against the sect." *Improved Version*, p. 3. "—would "elevate him to the dignity of the heroes and demigods of the "heathen mythology." *Ibid.* p. 121.

^a See Marsh's *Michaelis*, vol. iii. note to p. 112. §. 6.

^b *Matth.* i. 18, 19.

^c *Chap.* xi. 2, 3.

Whether the divinity of Christ and that of the Holy Spirit were doctrines derived from the philosophy of Plato, and first introduced into Christianity by Justin Martyr, a converted heathen, who lived in the middle of the second century? That this was not the case the above quotations, I apprehend, abundantly testify.

An apocryphal writing may surely be admitted as evidence of opinions existing at the era of its composition, although those, like all other opinions, must ultimately be brought to the test of Scripture and rational criticism. Whether they are or are not in themselves heretical, is a different question: but Unitarians should be the last to raise objections on this head, who are ever ambitious of converting with golden touch what other men term, *error*, into what they term, *truth*, and proscribed heresy into established orthodoxy.

The true colour of the doctrine, deducible from the apocryphal tract under consideration, it would be foreign from the object before me to investigate. I would however remark, that because heretics may have quoted it in defence of their own extravagancies, we are by no means on that account merely to conclude, that it is itself heretical; since sad experience tells us, that not only the apocryphal, but also the canonical books, of Scripture may be and often have been quoted for similar purposes, and even assumed as the basis of opinions, not less theoretically absurd, than practically obnoxious. And let me fur-

ther add, in explanation of a particular passage, in which the Son and Holy Spirit themselves are described as worshipping and glorifying God^a, that this homage is alluded to as exhibited by them *in the character of angels*, both having previously assumed the angelical form^b, and both in that form being now represented as preceding the whole celestial choir, who we are told immediately after them approach, worship, and glorify God. When St. Matthew attributes to our blessed Saviour, *a man among men*, the act of falling down on the ground in the garden of Gethsemane, and of praying to his heavenly Father, we contemplate the recorded fact as perfectly consistent with the Trinitarian creed. Ought we not then to contemplate in a similar point of view the language of our apocryphal Author, who introduces, *in a vision*, the same divine Person, appearing *as an angel among angels*, and setting them an example of praise and adoration? But whatsoever construction this passage may bear, it is certain, that both the Son and Holy Spi-

^a Chap. ix. 40.

^b The *Beloved* is expressly stated to *have been changed, and to have taken the appearance of an angel*, chap. ix. 30. And it is evident from the context, that the *second* angel, mentioned in verse 35. as standing on the left hand of the *Beloved*, is the same *glorious being*, who in the preceding verse is said to have been worshipped and glorified. No specific form is in the first instance ascribed to either. The *Beloved* is simply termed *one*, whose glory surpassing that of all was great and wonderful; and the Holy Spirit as *another glorious being with him*.

“cension of Isaiah” to rest on no solid foundation. The Author of that work wrote, as I have remarked, either before the conclusion of the year *sixty-eight*, or at the beginning of the year *sixty-nine*; and was evidently a convert, not from Paganism, but from Judaism. He represents Isaiah as foretelling many things of Christ; who is uniformly designated by the appellation of “*the Beloved*,” and never by that of “*the Logos*,” a term, which he cannot therefore be accused of having adopted out of compliment to the fascinating philosophy of Plato. Upon the divinity of *the Beloved* the language of “the Ascension of Isaiah” is clear and unambiguous. Repeatedly is he denominated “*the Lord*,” a title, which Isaiah is expressly prohibited from ascribing to an angel^a. Elsewhere is he termed “*the Lord of all the heavens and the thrones, whose voice alone all the heavens and the thrones obey*”^b; “—*the Lord of all the glory*, which Isaiah had seen^c; the *Lord God*, the *Lord Christ*, who will be called in the world *Jesus*”^d. Neither is divine adoration withholden from him; for, in another place, Isaiah, who had been forbidden to worship an angel in the second heaven, is expressly directed *to worship him*^e. Not that Isaiah alone adored him; for we are previously told that all the saints and angels *approached, worshipped, and glorified him*^f.

^a Chap. viii. 5.^b Chap. viii. 8, 9.^c Chap. ix. 32.^d Chap. ix. 5.^e Chap. ix. 31.^f Chap. ix. 28.

Such is the description given of *the Beloved, the Elect^a, and the Son^b*, of God.

Nor is an inferior degree of exaltation ascribed to the *Holy Spirit*. *Him*, as well as the *Beloved*, all the saints and angels are said *to approach, worship, and glorify^c*. And, when Isaiah and the other prophets are represented as hearing “the voice of the “*Spirit*,” it is added, that “they all worshipped the “voice of the Holy Spirit, *all worshipped on their “knees, and glorified the God of righteousness^d*.”

Should not however even these extracts satisfy those, who, in support of a favourite hypothesis, advance every thing, but retract nothing, proof still more convincing may be adduced; for the Son and Holy Spirit are distinctly recognized as objects of adoration in heaven jointly with the Father. In the sixth heaven it is said “all invoked *the first, “the Father, and his Beloved, the Christ, and the “Holy Spirit*, all with united voice^e.” I make no comment on any of the preceding passages, because they appear so decisive upon the point as to require none.

If it be objected, that the work from which they are taken is clearly apocryphal, and therefore of no authority, the answer is obvious;—that this objection, which is admitted in its fullest force, affects not the question in controversy, which simply is,

^a Chap. viii. 7.

^b Chap. viii. 25.

^c Chap. viii. 33, 34.

^d Chap. vi. 8.

^e Chap. viii. 18.

rit are elsewhere described by him as themselves the objects of worship conjointly with the Father, and that both are distinctly and unambiguously denominated *God*.

Before I conclude these remarks I shall shortly advert to a question, which may already perhaps have suggested itself to the mind of the reader. The question, to which I allude, is, whether the Author wished to impose upon public credulity by his assumption of the name and authority of Isaiah, or whether his sole view was to compose a work, avowedly fictitious, but accommodated to the character, and consistent with the prophecies, of him, to whom it was ascribed. Had imposition been his object, he would scarcely, I apprehend, have taken so much pains to defeat that object by detailing the particulars respecting the birth, death, and resurrection of our Saviour with a minuteness and perspicuity but ill adapted to display the abrupt allusion, and dark adumbration, of ancient prophecy. The prediction of *future* events obviously requires a style and expression very different from that, in which *past* events are related. It seems probable therefore, that he did not intend to deceive the world; but simply to convey, through the medium of a prophetic vision, his own feelings and persuasions under the assumed character of the prophet Isaiah. Of the conduct, to which I am alluding, I know no better defence than that which occurs in "A Dis-

“sertation upon the second Book of Esdras” by Dr. *Francis Lee*, who makes the following reflections upon the subject: “You know nothing was
“anciently more common, or held more innocent,
“than such personations of authors. And if this in
“succeeding ages came to be the occasion of some
“mistakes, especially among the vulgar and less
“critical readers, it is not much to be wondered at;
“but it is not then to be imputed as a crime to
“them, who had no thoughts of deceiving any by
“it, or (which is all one) of whom it doth not ap-
“pear that they had. Some of the first pieces of
“antiquity, you know, have been written in this
“character; the ancient Academy were particularly
“famous for it. We do not think the worse of
“*Plato* for his personating of *Socrates*, or of *Cicero*
“for his personating of *Cato*. And though the
“names of *Plato* and *Cicero* should have been
“swept away with the torrent of time, yet not only
“the book of *Wisdom*, but that of *Job* also, is sup-
“posed by some learned men to be of this kind,
“without derogating from the authority of the one,
“or the excellence of both. The works of these
“excellent masters, whereby they have given a sort
“of eternity to those two great men, would not have
“been for that the less valuable, notwithstanding
“all that some critics would certainly have urged
“to shew them to be supposititious. The golden
“verses, which we read under the name of *Pythu-*

“*goras*, will not cease to be esteemed by the ablest
 “judges, though not written till many hundred
 “years after the death of that philosopher whose
 “name they bear”

If the argument of *Lee* be not a complete exculpation, it may nevertheless constitute no inconsiderable extenuation, of a proceeding, which some may be disposed to contemplate rather in the light of a moral crime, than of a literary stratagem. From overlooking this peculiar plea in favour of apocryphal writings it has happened, that they have been alternately both depressed and exalted without due discrimination. For while, on one hand, they have been injudiciously elevated to the rank of canonical Scripture, they have, on the other, been incautiously degraded to the very sink of heretical imposture. But their true station, at least of some among them, inclusive perhaps of the one before us, seems to be the middle point between these two extremes.

Lastly, how numerous soever may prove the particular defects of this little tract, when I consider it altogether as a production of the apostolical age, singularly characterized by simplicity of narrative, by occasional sublimity of description, visible under all the disadvantages of a verbal translation, and by

^a Apoleipomena; or Dissertations &c. by the late pious and learned Francis Lee, M. D. in two volumes, vol. i. pp. 39, 40. ed. 1752.

richness as well as vigour of imagination, I am willing to persuade myself, be its theological merits or demerits what they may, that I have not altogether wasted the time, and misapplied the labour, which I have bestowed upon it.

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